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THE  
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OF THE  
GERMAN MISSION,  
IN THE  
SOUTHERN MAHRATTA, CANARA, AND MALABAR  
PROVINCES.

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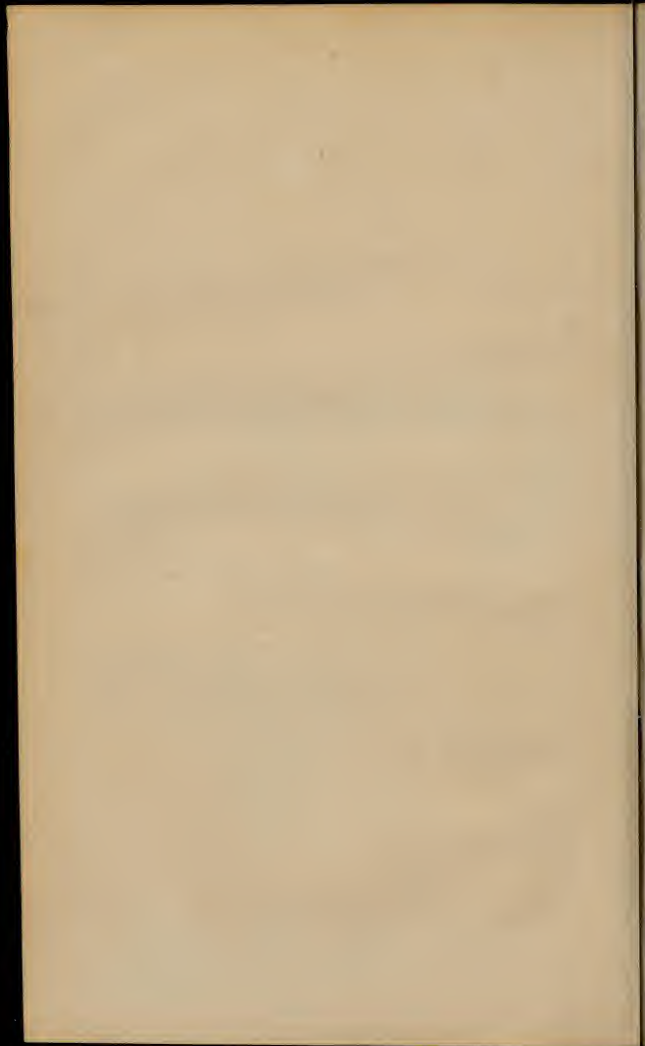
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## PREFACE.

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THE Report of this year is accompanied by a general account of the Basel Evangelical Missionary Society. A small work written by the Rev. W. HOFFMANN, the Principal of the Basel Mission College, in the name of the managing committee having been extensively circulated throughout Germany and Switzerland, the brethren of the German Mission avail themselves of the information contained in it, for the purpose of giving to their English friends a fuller insight into the principles and system of their society than they have hitherto been able to offer them, much as they desired to do so, for want of authentic documents. It can scarcely be expected that in a time which has multiplied strife and contention within the churches of England and the Continent, the character of a society, whose sufficiently diversified elements have still been kept in peaceful harmony by the love and grace of Christ Jesus, and which has neither adopted the form of any individual church nor set itself in opposition to any, will be duly appreciated by those, who are carried along by the current of the spirit of this age, but those who are hearty lovers of love and peace will be pleased to turn their eyes away from the turmoil of discord raging within the camp of the people of the Lord to the contemplation of the constitution and the working of a communion of brethren, which during a period of twenty-seven years has been preserved from the misfortunes and dangers of contentious agitation by the Head of the church universal.



## Part the First.

### STATEMENT OF THE PRINCIPLES, THE HISTORY, AND THE INSTITUTION OF THE EVANGELICAL MIS- SIONARY SOCIETY OF BASEL.

*From a work lately published by the Rev. W. Hoffmann, Principal of the Mission College at Basel, under the title—"The Evangelical Missionary Society at Basel in the year 1842,—an Appeal to all Evangelical Christians."*

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#### 1.—THE WORK OF MISSIONS COMMANDED IN THE BIBLE.

WHOSOEVER believes in Jesus Christ, proclaimed to the world since 1800 years as the Son of God, and the Saviour of men, will acknowledge the following passages of Holy Writ to be worthy of deep and careful meditation.

Jesus said to His disciples, before His ascension into the heavens, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. xxviii. 18, 19, and 20. And in other words, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. And again, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv. 46, 47. And lastly, "But ye shall receive power after that the Holy Ghost shall come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. 8.

Jesus could not have expressed His last will in words more distinct and unequivocal. And whosoever reads these passages, be he learned or unlearned, will understand that Jesus desired the good tidings of His life, passion, death, resurrection and ascension to be made known unto all men; for He speaks in His parting commandment, of all nations, every creature, and the uttermost part of the earth.

Jesus knew that eleven or twelve Apostles would not suffice for the promulgation of His message among all nations, who were then dwelling upon the face of the earth, and that their lives would be too short for visiting all countries. He knew that many generations would pass, before the great work of the proclamation of His Word upon the whole earth could be accomplished; therefore He said, "Lo, I am with you alway, even unto the end of the world." Directing His command and His promise not only to the Apostles themselves, but to all those who would assist them during their lives, and succeed them after their death, in the execution of His last will. In this view we are supported by another passage, John xvii. 20, where the Lord intercedes for His church in the following words: "Neither pray I for these alone, (namely, the disciples) but for them also which shall believe on me through their word:" and by the fact that He himself at a later day added Paul to the number of the twelve Apostles, and chose Silas, Barnabas, Sosthenes, Timotly, Mark, Luke, and many others, to be fellow-workers with the Apostles, in the evangelization of the world.

When the Apostles died, half a million of Heathen and Jews may have been converted to the Christian faith; but many hundreds of millions there must have been who had not so much as heard the name of Christ. Had the disciples of the Apostles believed, that the last command of their Lord imposed no obligation upon themselves, the preaching of the Gospel would have ceased, and the church of Christ would have consisted of a handful of believers, scattered among uncounted multitudes of Jews and Heathen. Heathenism, though it was unable to destroy the little band of believers in those ten great persecutions by which the history of the first centuries of the church is marked, would probably have overpowered Christianity in the succession of ages, and what could have saved the church had it remained what it was at the close of the Apostolic time from being annihilated by the victorious sword of Mahommed? What would then have become of Christianity, of Christian nations and states, of all the blessings which the European world owes to the Gospel of Christ? But such was not the will of the Lord. The disciples of the Apostles understood the command of Christ. The Old Testament, and the preaching of the Apostles, showed unto them with a light, sufficiently clear, their path of duty. They read in the 22d Psalm, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee"—and in the 2d Psalm they heard the declaration of the Most High to the Messiah, "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." It is written in the 47th Psalm, "God reigneth over the heathen: God sitteth upon the throne of His holiness. The shields of the earth belong unto God, He is greatly exalted." The 56th Psalm says, "All nations



whom thou hast made shall come and worship before Thee, O Lord, and shall glorify thy name." Isaiah says, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—And in the 60th chapter, the same prophet gives a full description of the forces of the Gentiles gathering around the glory of the Lord in Jerusalem. Isaiah and Habakkuk with one voice declare "that the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Zachariah prophesies of the time "when the Lord shall be king over all the earth, when there shall be one Lord and His name One." These and many other passages of the Old Testament would have shown to the disciples of the Apostles, that the conversion of all the nations of the earth to the living God was one of the eternal decrees of the Most High; so that they could not have erred even if the proclamation of this glorious truth had not formed so integral and prominent a part of the system of the New Testament. The Lord himself, though He was sent to the lost sheep of the house of Israel, and though He seemed to confine the ministration of His grace to the children of Abraham, declared in words impossible to be misunderstood, that He was the Saviour of the whole world. "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd;" and had not Paul proclaimed out of the fulness of his heart, "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in, God hath concluded them all in unbelief, that He might have mercy upon all. Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." The mystery of Christ is now revealed unto His holy Apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel. "God will have all men to be saved, and to come unto the knowledge of the truth." And had not the Apostle John revealed to the church, in the visions of the Revelation, the universality of the church of Christ in the ages to come? "The four living creatures, and four and twenty elders fall down before the Lamb, and sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and the great multitude, which no man can number of all nations, and kindreds, and people, and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

These declarations of the word of God sufficed to teach the disciples of the Apostles their great duty of carrying out the counsel of the God of the whole earth; and with these most distinct testimonies of Holy Writ before his eyes, no Christian can be ignorant of his share in the great work of the evangelization of the world which the Lord has committed to his church; whosoever pretends to the name of a Christian, is called upon to co-operate in the realization of the whole plan of the Gospel. If there be one inclined to neglect his

duty, and to think, What have I to do with these things? We say, in the name of the Lord, beware lest by thy unbelief thou be excluded from that holy place, where those innumerable multitudes, gathered out of all nations, sing their songs of glory.

## 2.—THE COURSE OF MISSIONS SINCE THE DAYS OF THE APOSTLES.

The Apostles were messengers of Christ to the Heathen; or, to use a common expression, missionaries; such also were their disciples. Thus the name of Christ was proclaimed throughout the world. Judea, Canaan, Arabia, Babylonia, Asia Minor, Macedonia, Thracia or Turkey, Greece, Italy, Spain, France, England, Germany, and the whole north coast of Africa, from Egypt to Algiers, had heard and partially received the Gospel of Christ before the end of the second century. Numerous congregations had been collected, and flourishing churches diffused light where thick darkness had reigned for ages, farther and farther advanced the messengers of Christ. Amidst fearful struggles and persecutions, Christianity established herself in all these countries, and overcame heathenism, though herself not untainted by errors, and reliance on the arm of flesh; yet whatever may have been the corruptions of the church, certain it is, that an immense change had been wrought, that a most astonishing reform had been effected. Idolatry had fallen and priestcraft lost its hold on mankind; public debauchery, the fruit of heathenism, had been suppressed; slavery abolished or mitigated; the stain of polygamy, and of the servitude entailed by it on the female sex, blotted out; the tyrannical power of the father over the very life of his children broken, and innumerable hearts and families had tasted the peace of the Lord. 500 years after the birth of Christ, Abyssinia, parts of Persia and Armenia had been converted to the faith, and the wild tribes which had inundated Europe, the Goths, Alans, Sweves, were listening to the first sounds of the Gospel. The church of Christ was, alas! already corrupted by human traditions, poisoned by false doctrines, and distracted by dogmatical disputations. What the missionaries of the oriental and occidental church proclaimed, was, alas! no more the pure Gospel; still it was through their agency that the saving name of Jesus was made known in India and China, as early as the seventh century.

The Romish church converted the heathen inhabitants of the northern regions, and bad as were the means usually employed, and little as the church with which those missions originated, and the churches established through her instrumentality, resembled a true church of Christ, yet the wheat of the truth destined to grow up in after ages, was scattered with the tares. Men, burning with zeal, proceeded from England and Ireland into the German forests, preached the Gospel, and watered the seed of the truth with their blood; thus Germany, France, and Switzerland are indebted for the first dawn of Christian faith and knowledge to devoted missionaries who understood the mind of Christ, and gave themselves up to his service. All these churches were therefore planted by missionaries, whose succes-

sors penetrated farther and farther towards the north and east, till the whole of Europe professed the name of Christ. In the mean time, the hordes of Mohammed had subjugated many countries of the far east, western Asia, and Africa; and the corrupted church of those regions had been swallowed up in streams of blood, or sunk into spiritual death; Romish popery, the superstition of the Greek church, and the confusion of heretical sects, divided Christianity among themselves.

Three hundred years ago, the reformation arose, and the light of the word of God was kindled anew, by the translations of the Bible, which were the fruit and glory of that spiritual revolution. Germany, Switzerland, England, Holland, Denmark, and Sweden, saw the dawn of a new day; men began to read the Bible, and to learn again the words of Christ, and the prophecies concerning the heathen and their conversion, with which the pages of the Old and New Testaments abound.

Many hearts were touched by the call of the Lord, "Go into all the world." A hundred years after the regeneration of the church, when the first and heaviest tempests, excited by that spiritual earthquake, had blown over, young men arose in many of the reformed countries, and went out among the heathen to preach the name of Christ. German Evangelists penetrated into Turkey, Asia Minor, Egypt, and Abyssinia; others from Holland went to Ceylon, Java, and Amboyna; Englishmen transmigrated to North America, and men from Switzerland and France to the Brazils, (these first preachers of the reformation arrived in America as early as the year 1556.) Thousands of Malays in the east, and thousands of red Indians in the west, were converted, but the day of Protestant missions had not yet arrived; for, alas! many of these preachers themselves, not being true followers of Christ, contented themselves with an outward profession of His name, and the churches of Europe were destitute of that spirit of love, which alone could have enabled them to give effectual assistance to the missionaries who had gone out from among them.

Generations had yet to pass before the Christians of Germany fully engaged in the work of missions. It was in the year 1706, that the first German missionaries were despatched from Halle in Saxony to the Danish territories in the East Indies. In 1715 we find them fully engaged in preaching the wonderful works of God in Tamil; twenty-four schools had been established by them, and the books of the New Testament translated into that language. They were followed by many pious youths from different countries of Germany. Their lives were not spent in vain; thousands of the Heathen awoke from their dreamy superstitions, and found peace and eternal life through faith in the Saviour. Other German Evangelists were sent out to the same country by the English, who were then commencing their career of conquest in the east. Some of the missionaries of those days are worthy of being compared to Timothy and Titus, and other Apostolic disciples. Such men were Ziegenbalg, Grundler, Gerike, and Schwartz. From Denmark the pious pastor Hans Egede proceeded in the year 1721 to icy Greenland, to warm its poor inhabitants with the flame of the Gospel. After the lapse of twenty long years of self-denial and patience, he had baptized 150 children, and some adult persons, when three missionaries of the Moravian brethren arrived from Herrnhut, and settled on those wintry shores. After five years

spent in apparently fruitless exertions, a chief was awakened and truly converted. That mission has continued without interruption. There are at the present day four missionary stations in Greenland, occupied by 28 European labourers, and surrounded by congregations of Greenlanders, amounting to 1800 individuals. Other missionaries from the same church, transmigrated in quick succession to the West Indies, where they preached the freedom of the spirit in Christ to the Negro slaves; to North America, where they laboured among the red Indians; to Surinam in South America, and to the Cape of Good Hope, in South Africa. In all these countries their efforts were attended with success. Christendom had now not only heard, but followed the call and command of its Lord, and seen with joy and faith, that the word of the cross of Christ was as effectual in these latter days, as it had been in those of the Apostles.

Still it was but a small portion of the great Protestant church that cared for the heathen, throughout the eighteenth century. At last a larger number of Christians in England, and other Protestant countries, began to understand and to feel, that unless they engaged with all their heart in enterprises for the conversion of the heathen, they would lie under the reproach and guilt of slothfulness and disobedience. This revival of the missionary spirit issued in the establishment of several great societies, which arose towards the end of the last and the beginning of the present century, viz.:—The Wesleyan Missionary Society established in 1786, The Baptist Missionary Society of 1792, The Independent London Missionary Society of 1795, The Scottish Missionary Society of 1796, The Rotterdam Society of 1797, The Church of England Missionary Society of 1801, The Church of Scotland Missionary Society of the same year, and the great British and Foreign Bible Society, the branches of which have overspread all Protestant countries of the world, of the year 1804. A large number of the missionaries who were sent out to Asia and Africa, as agents of the above Societies, were German brethren.

Astonishing things have been achieved in the course of the 42 years of this century. In America five missionary societies have arisen, as many in Germany and Switzerland, (the first of these at Basel, in the year 1816, which was followed by the societies of Berlin, Barmen, Hamburg, and Dresden) and one in France; two other societies are working for the conversion of the Jews. Many millions of Bibles have been circulated among the churches of Christ. The word of God has been printed in 136 languages; 106 entirely new translations have been executed and published; 22 new translations are now being carried through the press; 5,000 Protestant missionary labourers (in which number are included the wives of missionaries) occupy 900 stations in different parts of the world. The number of Heathen converted by the instrumentality of the above societies, may be computed at 400,000.

### 3.—WHAT REMAINS TO BE DONE.

When it is considered that there are 800,000,000 of souls upon the earth, who know nothing of Christ, it will be evident to the mind of

every single-hearted Christian, that it is the bounden duty of the church to send abroad a much larger number of missionaries. What has been done hitherto is just enough to show that more is to be done, and that without delay, if the Protestant church shall not stand convicted at the great day of Christ of having disobeyed the command of her Lord, slighted her divine commission, and neglected her great duty.

Let us take a survey of the countries of the earth, passing from east to west. Upon the widely scattered islands of the great South Sea, not one Native Christian was to be found in the year 1800. The whole population of that Archipelago was given over to the misery of idolatry. Frequent and cruel wars were waged by one tribe against another, or by faction against faction; with fearful rapidity the population was diminishing, human sacrifices were offered to the idols, and whomsoever the priests chose to mark was delivered to this horrid death; most of the new-born children were immolated to the demons; and the most degrading licentiousness threatened to consume the last remains of energy and strength. The missionaries had to sustain a long struggle against the dreadful power of idolatry. At the present day, tens of thousands of Christians live upon the Sandwich Islands; thousands of children, whose lives have been saved, are collected in Christian schools; a new generation is growing up, under the influence of Christianity, and the Gospel bears its fruits by rendering the people honest, moral, industrious, and peaceable.

The Society Islands have adopted Christianity—the horrors of heathenism have vanished; a well ordered commonwealth, based on new laws, free constitution, and flourishing commerce, has succeeded to the confusion and desolation of a former age; human sacrifices have ceased, no innocent child is offered to Moloch, and the shield and the spear rot. A similar change is preparing on the Marquesas and Navigator Islands, on the Friendship and Fidjee Islands.

The ferocious warrior, the proud chieftain, lay down their arms and become ministers of peace among their people; schools and churches rise, and heathenism is seen retreating; Native teachers are trained up, and sent abroad to other islands to preach Christ. Yet hundreds of islands, as New Britain, New Caledonia, Solomon's Islands, the New Hebrides, and the largest island of the earth, New Guinea, are still shut up in darkness. On the shores of one of these islands, very lately, the Missionary Williams, fell a martyr to the Gospel, by the murderous hands of the savage inhabitants whom he visited as a messenger of peace.

Romish missionaries have found their way to some of these islands, and have established themselves by the side of Protestant missionaries already engaged in the work. But instead of the Bible, they bring with them ceremonies and mummeries too much resembling the idolatrous rites of the Natives. In New Zealand 30,000 Heathen are constant hearers of the Gospel. Thirty years ago, when the first missionaries set out for that island, they found with difficulty a passage, as the captains were afraid of touching on a coast inhabited by cannibals. Now some of those men, who in former days had greedily devoured the flesh of their fellows, are conducting schools established by missionaries. In New Holland and Van Dieman's Land little has as yet been done for the preaching of the word of salvation

among the savages. The Protestant church ought to hasten to pre-occupy the field; on which land-devouring colonization societies, internal dissensions, and bloody wars among the Native tribes, or the superstitious zeal of Romish emissaries, are exercising their pernicious influences.

The islands belonging to the great continent of Asia do not present an aspect equally encouraging. In the Moluccas there are thousands of Malay Christians, with little more than the name of Christianity, and very few missionaries among them. In order to effect a salutary reform among them, it would be necessary to infuse new energy and vigour into the system of public instruction; and for effecting a radical change, greater number of European labourers would be required. Several thousands of those half Christians were lately entirely abandoned for want of missionaries. In Celebes a large field of labour is open, but scarcely a commencement of missionary work has been made. A hundred missionaries might find work enough for years on this island. In Borneo some German and American missionaries are labouring, but what is this among so many? In Java the Gospel of Christ has for many years been preached, but in two places only. The principles of the Dutch Government are, alas! opposed to the spread of Christianity among their Native subjects. The large island of Sumatra has scarcely been touched by the light of the Gospel. There are numerous islands, towards the east and west, which have never seen a Christian teacher, although missionaries established there would have free access not only to the Mahomedan and heathen inhabitants, but also to a large number of Chinese colonists and traders.

On the continent of Asia the great empire of China, filled with three hundred and sixty millions of idolaters, is on the eve of opening its iron gates. What a host of well trained messengers of Christ will be required to occupy that vast field? Will they be ready at that hour? Will Protestant Christendom be prepared to take instant possession of one of the strongest bulwarks of heathenism? There will be no time for hesitation, the Romish church will take advantage of the negligence of Protestant Christianity. That country contains a world of people, from which a million of immortal souls pass into eternity every month, without knowledge of the truth, without conversion, and for all we know, without hope.

Japan is still hermetically sealed; Cochin China furious against the professors of the name of Christ; Siam scarcely entered upon by a few missionaries; and Burmah, where a fair beginning has been made, opening more and more to European intercourse. These great countries might alone absorb the labour of all missionaries who are now spread upon the face of the earth. India is the country in which Protestant missionaries first commenced their labours, and in many of its provinces the preaching of the Gospel has yielded a fair harvest. From Bengal to the heights of the mountains of Thibet the Gospel has been sounded, thousands have come to Christ, hundreds of thousands have heard the words of eternal life in schools, chapels, thorough-fares, and market places. Districts like that of Calcutta, of Krishnagur, of Tinnevely, contain many populous and flourishing Christian villages. The whole of India has felt the influence of missions, in the extinction of suttees, and the abolition of infanticide. Had



missions effected nothing more, they would be entitled to the sympathy of every feeling heart ; but they have effected more, and will effect still greater changes. They endeavour to diminish the deplorable misery of the female sex, which in those countries is exposed to oppression and degradation, without one of the consolations of humanity or religion ; they desire to raise woman to the dignity assigned to her by God, and to effect their purpose, they undertake to educate her, and to train her up under the influence of the regenerating power of the Gospel. Female schools and seminaries have been established in an hundred places ; thousands of poor children, found on the roads in seasons of famine, or snatched from the jaws of crocodiles, the teeth of tigers, or the horrors of starvation, have been received into these asylums. These benevolent institutions are gradually spreading over the country. It is to be deplored that the richer and more respectable classes cannot be prevailed upon to grant to their daughters the benefits of education. The rules of caste have yet to give way to the spirit of Christianity. Low birth and poverty shall no longer exclude the Hindoo from the blessings of religion, nor doom him to the curse and degradation of slavery. The peace of God, which is proclaimed by the Gospel, shall conquer and rejoice every heart ; love shall pass from man to man, and the idea of the universal brotherhood of all men, as members of the one great family of God, shall penetrate the selfish heart of the heathen. Yet, however indefatigable the agents of missionary societies may be in the prosecution of their work, and however great the influence of the churches, and schools, and books, employed in the evangelization of India ; yet all these means will appear inadequate for the attainment of the great end in view, if we remember that one hundred and fifty millions of Heathen and Mohammedans are to be gathered into the church. And who knows how soon the time may come when India will cease to be as open to the introduction of the Gospel as it is in the present day. The church of Christ ought to allow herself no rest in the propagation of the word of life among the multitudes of benighted India.

The western countries of Asia, Afghanistan, Persia, and Asiatic Turkey, are bound by the fetters of Mohammedanism. The Armenians, the Greeks, the Maronites, the Nestorians, who have preserved as an heir-loom the Christian name, are sunk in pitiable superstition. A hard fight will have to be fought before pure faith will rise from its grave, and the banner of Christ's cross wave over those countries in its pristine glory. A great work has been done in Armenia, and in the mountains of Kurdistan, and a great change is preparing in Palestine, among the mountain tribes of Lebanon. The dawn of a better day seems to break upon these countries ; but how formidable an opposition will be raised against the progress of the Gospel among nations so far departed from the knowledge of the word of God, and how many labourers will be required !

In central Asia, and in the snowy wastes of Siberia, an insane system of idolatry sways millions of the human race, and little light, if any, has penetrated into that thick darkness.

In the Caucasus, yea, in one of the countries of Europe, Turkey, Christ is not known, and salvation in His name scarcely preached.

Turning our eyes towards Africa, we see the northern part of that great continent overspread far and wide by the false religion of Mohammed, which prevails from Egypt to Morocco, and has penetrated into its very centre. Two missionaries established in Egypt are the only representatives of Protestant Christianity among the millions of north Africa. Towards the south the mountains of Abyssinia rise into view. A Christian church fallen into spiritual death is to be revived here. Farther towards the south, the wild and barbarous nation of the Gallas stretches itself: one single missionary has gone there to invite them into the church of Christ.

The invasion of the centre of Africa by the Gospel of Christ would be an achievement from which most important results for the whole of the interior of that vast continent, still unexplored by the European traveller, and untrodden by the foot of the messenger of peace, might be expected. It is only on the far west coast, that Ministers of the Gospel from England, Germany and America have settled among the poor Negroes of Sierra Leone, Guinea and Senegambia, where they have been a blessing to many a soul. Sierra Leone, which thirty years ago was a complete wilderness, presents now a rich and fruitful landscape, covered with peaceful villages, and cultivated by the hands of thousands of liberated Negro slaves, who profess, and are many of them an honour to, the religion of Christ. This great work has been effected alone and entirely by the exertions of missionary societies. Many and powerful are the enemies, who in those countries conspire to the destruction of the poor Natives; the crocodile, the snake, the tiger, receive divine worship, and are fed with human flesh. To many idols human sacrifices are offered. In the country of the Ashantees hundreds of people are butchered by the king after having been kept for days in cruel suspense, tormented by knives thrust through both their cheeks. Their worst scourge, however, is the slave trade, which is carried on by so called Christians with the maritime provinces of Africa. Negro slaves are obtained from the Native princes for brandy and other European commodities. To satisfy the demands of the slave trader, and his own cupidity, the king sells his subjects, tears the wife from the arms of the husband, the son from the arms of his parents. The father and mother are seen selling their own children into bondage.

Thousands of slaves are thus obtained and carried to the coast of America, of free and Christian North America, or to the colonies of the French, those champions of liberty, or to the Brazils. They are then taken out of the furnace of the ship, to be sold to the planter, who carries them to his estate, where they toil under the whip of their task-master, till they are consumed by incessant labour, or die of a broken heart. They are treated like beasts. But enough of these abominations, which cry to heaven against the Christian world.

It has been calculated that half a million of men are drawn from Africa every year, by the slave trade. It has been proved by long experience that all efforts for the suppression of this iniquitous trade must fail, till the Africans will have learned to respect humanity, to love one another as brethren, and to acquire the means of paying for the merchandise of Europe by the culti-



vation of the fertile soil of their country. The Gospel alone, with civilization and industry in its train, can effect this change. Has the time come for sending missionaries to that country? or shall we wait longer? Shall the insalubrity of the climate deter us from our duty? Shall the graves of so many devoted servants of Christ, who have sacrificed their lives in this cause, teach us no other lesson, but that of pusillanimity and despair?

The south of Africa has a more cheering aspect. Forty years ago the Dutch found the Hottentots, aborigines, in such a state of savage brutality, that they considered them as beings without human souls, and indeed treated them accordingly. The Bushmans were hunted as wild human beasts. At the present day there are in South Africa many pleasing churches in which the Bushman and the Hottentot worship God as brethren of peace. Among the Kaffer tribes, and far in the interior of the country the leaven of Christianity is working. Numerous proofs might be related of the ennobling power of the word of life manifested to the glory of God among those once savage people. British, French, American, and German missionaries, the agents of twelve different societies, are there, carrying farther and farther into the heart of that continent the victorious banner of the Captain of our salvation. Forty years more and South Africa may, under the blessing of the Lord, become a Protestant Christian country. Of the neighbouring island of Madagascar, we have to tell a different and mournful tale. A cruel princess has set her face against the progress of missions. The blood of martyrs has flown in streams. The ministers of the Gospel have been expelled the country. Yet the fire is smothered rather than extinguished. The flame will burst out with new vigour whenever the Spirit of God shall again fan the coals.

Lastly, America. We have mentioned Greenland and the Christian church founded amidst those icy regions. Labrador also has seen the day of Christ and rejoices. A net of missions has spread itself over the far scattered tribes of the aboriginal Indians. Many of them have been converted. Many are listening to the word of peace. This nation is rapidly vanishing from the face of the earth. May she descend into her great grave with the name of Christ, and a blessing upon her lips, rather than with a curse pronounced upon the people, the Christian people, who have driven her from the home of her childhood and youth.

In South America and in the West Indies, it is the Negro population which engages the attention and energy of Christian missions. Multitudes have been instructed and baptized, many of them are an honour to the church of Christ, and by their unreserved devotion to the Lord, and their zeal for the propagation of the Gospel, would put to shame many a lukewarm Christian at home. The liberation of the Negroes in all the islands subject to Great Britain has been effected chiefly through the instrumentality of missionaries, or rather of the word of God preached by them. The same power will in due time obtain the victory all over America. But alas, thousands and tens of thousands are still slaves to gross ignorance and idolatrous abominations. Little or nothing has been done for the Indians of the south. Are these times, are these circum-

stances, that would justify us in looking round with self-complacency, and asking, in reliance upon the greatness and the success of our exertions in the cause of Christ: What remaineth to be done?

#### 4. THE BASEL EVANGELICAL MISSIONARY SOCIETY.

##### *A. Origin of the Society.*

The sun of the eighteenth century, which had been marked by the rapid spread of infidelity and an almost universal decay of sound religion throughout European Christendom, having set in blood, the beginning of the nineteenth beheld the dawn of a better day. The nations of Europe seemed to awake one after the other from the death-like slumber into which they had been lulled, and the mad dreams into which they had been bewitched by the anti-christian and revolutionary spirit into whose power they had fallen by a gradual but fearful departure from the truth and fear of the living God. England, though shaken by the earthquake which convulsed the greater part of Europe, had stood firm and preserved both the old constitution of the state, and the national profession of the name of Christ, and took the lead in the great Christian movement, by which the time of the past and present generations are distinguished.

Between the years 1806 and 1816, when none of the German Missionary Societies of the present day were in existence, a circle of friends at Basel, lovers of the church and of mankind, often consulted together after having read the periodical accounts of English missions, asking one another, What remains to be done by ourselves? These Christian friends were partly Swiss, partly German. They opened their hearts to a number of kindred spirits, who in both countries were waiting with them for the coming of the kingdom of their Lord. The result of these deliberations was the resolution of establishing a mission school at Basel. A plan which, sprung from their common love to Christ, ripened under the impulse of gratitude to the Lord of hosts, whose hand had saved Basel, during a season of imminent peril, and delivered Germany from foreign yoke, in the year 1815. In summer 1816, C. G. Blumhardt, M. A., then minister of Bürg, in the kingdom of Würtemberg, who was one of the originators of the new undertaking, and subsequently devoted all his energies and talents to this work during a course of twenty-two years, was called to Basel to take charge of the infant institution. He was accompanied by a little band of ten pious youths, who, having devoted themselves to the service of Christ among the Heathen, had left their different trades and occupations, in order to prepare themselves in the Mission School for their future labour. One of them soon retired on account of his health. Of the remaining nine brethren, seven entered after a few years the service of the Rotterdam Missionary Society, and two went to England to join the Church Missionary Society. Three

of them were natives of Switzerland, four had come from Würtemberg, one from Bavaria, and one from Curland. The students lived with their principal, and were instructed by him in the Latin and Greek languages, Biblical history and theology, universal history, and some other branches of general knowledge. A committee of the founders of the institution, the principal of the Mission School, being one of them, watched over the interests of the infant seminary and the spiritual as well as intellectual growth of the young men, who for the Lord's sake had committed themselves to their hands.

The new society was in a short time strengthened by the accession of a number of auxiliaries, the first of which was formed in Würtemberg. The society then took the name first of the "German Missionary Society" and subsequently of the, "Basel Evangelical Missionary Society?" In the course of some years lines of auxiliary societies spread in quick succession over the German and French cantons of Switzerland, the middle and the north of Germany. In France even some ground was gained. The number of young men, presenting themselves for the service of the mission, increased from year to year, and larger numbers were received into the seminary. Contributions were also received to a larger amount, and as far back as the year 1820, the committee conceived the hope that they might be enabled, by the help of God, to extend their plans, so as not only to train missionaries for the services of other

NOTE.—Rarely—the missionaries, bound by strong ties of love and gratitude to the members of their committee, to the departed as well as to the surviving, may be permitted to say—rarely has a missionary or other religious German society been favoured with a body of directors, richer in Christian graces and spiritual gifts than those men who gave one another the right hand of fellowship for the establishment of a missionary institution at Basel in 1816.

The 12 members of the committee residing at Basel, were clergymen and laymen belonging to different German and Swiss churches; viz. to the Reformed church of Basel, the Lutheran church of Würtemberg, and the union of the Moravian brethren. Yet never in these twenty-five years has the bond of peace been broken on account of dogmatical differences. Loving and serving one Lord, they have been one in His Spirit. The president of the committee for twenty-two years was one of the fathers of the Basel Reformed Church; the secretary, one of the most enterprising Christians of the south of Germany, the originator or co-originator of many of the Christian institutions which have sprung up in the neighbourhood of Basel, since the beginning of this century; the treasurer, one of the members of the senate of Basel, and head of one of the greatest mercantile houses of the city; the principal of the college, down to the end of the year 1838, the Rev. C. G. Blumhardt. The memory of these chief men among the Lord's people in our country, and their worthy associates, will ever be dear to the hearts of all the brethren of our mission. Dear Father Von Bruun, the senior of the Basel clergy, retired in 1838 from the chair of the president. He is still alive, a venerable octogenarian, waiting in a child-like spirit for his entrance into his eternal home. He was a man mighty in the Scriptures and mighty in prayer, powerful in love and skilful in comforting the troubled and heavy laden. He was, as the head of another Swiss church once called him, the high priest of the mission. May his end be peace, and his reward glory! The Rev. C. Blumhardt, who departed in December, 1838, was a man especially prepared, as it would seem, by the Lord, for the difficult task of conducting the first German missionary institution of this century, through a generation careless of religion, opposed to vital godliness in every form, and scornful of every undertaking originating with the superstitious, bigoted and narrow-minded pietists. When he died he left the mission and the college flourishing, gaining ground in public esteem and confidence, and prepared for more extended action and for the contemplation of enterprises of which it would have appeared adventurous so much as to dream during an earlier period of the mission. His discernment of the character of others and his tact in managing them, seldom erred; ever busy in removing from afar difficulties and offences, unperceived by other eyes; ever watchful in seizing events or circumstances favourable to the advancement of the cause of his mission; patient and equal tempered to an extraordinary degree; firm in his own resolves and principles, but sensitively cautious of offending and provoking others, a thorough pietist himself, but most clever in gaining the respect of gainsayers, he did his work with the guilelessness of a dove and the wisdom of a serpent.

societies, but to occupy themselves some out-posts on the wide frontiers of heathenism.

In the summer of 1820, the committee was invited by the Scottish Missionary Society to send out two missionaries, (Mr. Betzner, now pastor of a church in Würtemberg, and Mr. Saltet, who has died after a number of years spent in the faithful superintendence of the Protestant churches of Grusia,) as evangelists to the Jews of the southern provinces of Russia.

The first years of the institution had abounded with trials of faith. Its first year had been the year of the continental famine. The funds were very low; so that the rent of the house of the institution was paid with considerable difficulty. The principal, the only teacher of the students, after having scarcely surmounted the difficulties always attending the first outset of a new enterprise, was thrown on a sick bed. Disinclined and hostile parties in the city of Basel and the neighbouring countries seized every opportunity for harassing and traducing the new Christian association. But the Lord strengthened their hearts and hands, and their faith stood the fiery trial. In 1820 it was found necessary to purchase a home for the institution in the city. In 1821 the society ventured to celebrate their anniversary in public, when the resolution was passed, that as soon as the Lord would provide the means, the society should make an attempt to establish missions of their own, while the original plan of training missionaries for the service of other societies should still be carried on.

### B. *The Missionary Institution.*

After this enlargement of their plan of operation it was the more necessary to use care and circumspection in the reception and education of students, in the preparation and selection of the missionaries, who were to go abroad as agents of the society, and above all in the spiritual training of the inmates of the institution. It needs not be particularly explained, that experience, the best of teachers, suggested from time to time alterations of former rules, and corrections of some of the original regulations of the house; and the managing committee, as well as the tutors of the institution are free to confess that they feel conscious of the necessity of constant watchfulness and steady improvement. But amidst all the changes that have taken place, in the course of 25 years, it may be confidently asserted that the principles in which the institution was originally established, have undergone no material alteration.

1. Only such students as offer their services of their own accord are received into the institution; for the committee are of opinion that no man ought to take upon himself the great and responsible duties of a missionary, without being constrained by the love of Christ, and by love towards the heathen. No other motive, they are firmly convinced, ought to influence a young Christian to embark in the cause of missions. Those, who are desirous of admission into the college, have to give in a written account of their circumstances, their conversion, and the manner in which they have been led to form the resolution of devoting their lives to the service of

the Lord among the Heathen. Those papers are expected to be accompanied by testimonials from some approved friend of the mission. The principal of the institution (the Rev. W. Hoffmann, has succeeded to this post after the death of Mr. Blumhardt) collects these applications in the beginning of the year, accompanies them with his remarks, and circulates them amongst the members of the committee at Basel, before the end of May. After the papers have been carefully read, a committee meeting is convened, when after the invocation of the Divine direction, all the applications are fully considered and discussed. Those individuals, concerning whose admission all the members of the committee are unanimous, receive an invitation from the principal of the institution in the course of June, and if circumstances permit enter the college in the month of August. Out of the number of from 30 to 40 annual applicants, from 10 to 15 individuals are selected in this manner, for the service of the mission.

2. In judging of the fitness of those, who apply for admission into the college, the committee direct their examination principally to the following points.

The real conversion of the candidate is the first question. Without strong grounds of assurance in this respect, the thought of admitting any individual, whatever may be his other qualifications, is never entertained.

The range of studies, in which the future Missionaries have to attain some proficiency in the course of five years, (the usual time of stay in the institution) being necessarily extensive, the mental capacities of applicants are a matter of serious consideration, the more so as students are usually received at the age of from 18 to 25 years; for before the former age a desirable degree of spiritual maturity can scarcely be expected, and after the latter, the elasticity of mind, requisite for a successful cultivation of several languages and various theological and other sciences, is frequently impaired.

Bodily health also is considered an essential qualification. Most of the brethren have to go out to tropical climates or to otherwise unhealthy countries. Impaired constitutions would rarely stand the effects of an ungenial clime for more than a few years, and would certainly ever impede the labours of the missionary, if not hurry him to a premature grave.

If the Lord have chosen one for the office of evangelist to the Heathen, he will not, this is the confident hope of the committee, withhold those gifts which are indispensable for the execution of the task assigned to him, and they accordingly consider the absence of the above qualifications, as an indication of the Divine will, whatever may be the feelings and desires of the candidate.

Freedom from all other private or public obligations, which might interfere with the service of the mission, is another point attended to by the committee. With the natural claims of parents or other near relatives on the personal care and assistance of a mission candidate, the committee would not think it right to interfere. Nor would they feel themselves at liberty to receive into their service a man bound by the tie of marriage, or an engagement leading to it, or one, whose services the state or the church might have a right to command, to the disadvantage of the society.

3. Those who are received into the college, enter on probation. For a year they are not considered as students, but form a class of preparandi subject to the particular inspection of the principal, the tutors, and the members of the committee. If the character or the abilities of an individual appear doubtful, his discharge takes place without further delay. Those who are considered qualified are formally received into the institution at the close of the first year. During their period of probation, the candidates receive instruction in drawing, singing, arithmetic, German grammar, the elements of logic, and geography, and are introduced into the practical study of the Bible, and the first principles of Protestant theology. In the 2d semester the study of the Greek language is commenced as a test of their linguistic capacities.

4. The course of the college studies, which is completed in four years, comprehends the Latin, Greek, Hebrew, (Arabic, or Sanscrit) and English languages. Mathematics, geography, natural history, universal history, exegetical reading of the Old and New Testaments in the original tongues, Church history, theology, and moral philosophy, history of pagan religions, and the science of missions. Besides, music, singing, drawing, and the principles of book keeping are taught. The elder classes are exercised in the composition and delivery of sermons and in catechisation. The eldest class have frequent opportunities to visit schools, and to preach in the churches of Basel and the neighbourhood.

All the brethren assemble every morning and evening for reading the Scriptures, and public prayer. Once a week each class has a conference with the principal or one of the tutors, for brotherly conversation, or consultation and prayer, besides which the brethren of each class holds a separate weekly meeting among themselves, when they open their hearts unreservedly to one another and to the Lord.

The regulations of the house are publicly read to all the brethren once a year. Among the principal rules are the following: the tutors are by weekly turns charged with the regular superintendence of the students. They direct their private studies, and assist them in their different courses of reading. Every week one of the students holds the office of senior, and watches over the strict observance of the established order of the house. He is responsible for the cleanliness of the rooms, and for the punctuality of those who have alternately to fetch water, to sweep the rooms, to make the beds, to light the stoves; and has, in conjunction with an assistant, to visit the members of the committee, to execute their orders, and to attend to the daily business of the household. Some hours of recreation are set apart at noon, and in the evenings, when the brethren are earnestly recommended to take exercise, to work in the garden or the workshop. The principal, the tutors, the clerks, and all the brethren dine and sup together in the hall.

No recourse is had to punishments. They would ill agree with the object and the spirit of the institution. Brethren whose conduct is blameable, are admonished by their colleagues, the tutors, or the principal. Such as deprive themselves of the confidence of the committee are discharged.



Two examinations are held in the course of the year, one before the committee in December, the other publicly at the time of the anniversary of the Society in June.

The Principal, the Rev. W. Hoffmann, is assisted by the Rev. Messrs. Staudt, Ostertag, and Schaffert, Br. Bühler, who has studied oriental languages at the University of Tübingen, and some other teachers, residents of Basel, in conducting the students through the course of learning, above described.

5. Having completed their course of preparation, the classes await their appointment to the active service of the mission. The committee after mature deliberation, and careful consideration of the abilities, characters, tempers and peculiarities of the different brethren of a class, distribute them among their own mission stations, or send them to England, to enter the service of the Church Missionary Society. Those who remain in the service of the Basel Mission, receive their instruction in a plenary sitting of the committee, and are recommended for ordination to the authorities of the Evangelical Church of Baden, who have of late years usually ordered the Rev. the Dean of the neighbouring diocese of Loerrachin Baden to perform this service, or to the consistories or prelates of other Protestant churches. Many of the Basel Missionaries have thus received ordination from the Church of Baden, others have been ordained by clergymen of the church of Basel, others by prelates, or deans, or doctors of the Church of Wurtemberg, others by the principal chaplains of the Court of Dresden.

Before their final departure from Basel, the brethren, who are to go abroad, are conducted by the Principal to one of the churches of the city, where they present themselves before the congregation by the delivery of farewell addresses, and receive the fatherly blessing of the committee through their president, the Rev. Mr. La Roche, with laying on of hands before the altar. On the day of the departure of the brethren, a farewell meeting takes place in the mission house, when after reading some appropriate passage of Scripture, and engaging in prayer, they bid the last farewell to the whole family of the house.

In order to understand and judge rightly some of the above explanations, it must be remembered that the original object of the Basel Society has been the training of Missionaries for the service of other societies, who may have the desire and the means of engaging their services, and sending them abroad. The Basel Society has formed connections with two other foreign societies, the Rotterdam mission, and the mission of the Church of England. The connection, however, which existed with the former society, was dissolved after a few years, because the principles of the Dutch Colonial Government were inimical to the settlement of foreign Missionaries. Their connection with the mission of the Church of England remains unaltered after a trial of 20 years. Those brethren who join the Church of England mission, enter the Missionary Institution of Islington, and receive at the end of a preparatory year, episcopal ordination at the hands of the Bishop of London.

6. The name of Evangelical Missionary Society is sufficiently expressive of the principles to which the committee adheres

with regard to doctrinal and ecclesiastical differences. They have hitherto maintained against considerable obloquy, that the chief end of the Protestant Missionary ought to be this: to promulgate among the heathen the pure doctrine of the Gospel unalloyed by the peculiarities of the modern distinctions which have arisen between the Lutheran, Calvinistic and other parties of Protestantism; that the differences in the creeds of our Protestant church are rather to be deplored as the fruit of human weakness, than to be boasted of as infallible Shiboleths of divine truth; that all our confessions of faith bear the marks of their age and of human imperfection, but the word of God alone abideth for ever. Accordingly the groundwork of the theological education of the brethren of the Institution are the fundamental doctrines common to all Protestant churches, while subordinate points are subjected to free discussion unfettered by the authority of individuals or churches. It is not intended to give to the minds of the future Missionaries the stamp of Luther or Calvin or Zuingli, but to endear Christ to their hearts and to establish them in His truth. The teachers do not shun to judge any of the great names of the reformation by the word of God, interpreted according to the rules of a faithful and enlightened theology. On the broad basis of evangelical truth and love, the society have stood these twenty-five years, and hope to abide thereby, God helping them. The creed of the society as such, is the word of God, or if they are pressed for a more distinct confession of faith, they would subscribe to those truths which are held by all Protestant churches. On the other hand no constraint is laid on the consciences and understandings of tutors or students, each being at liberty to adhere to whatsoever doctrine he may judge to be most consonant with holy writ, as long as they keep within the bounds of humility and love with regard to those who dissent from their opinions. For these reasons the Missionaries sent out by the Basel Society have to subscribe to no articles. They leave this question to those church authorities, to whom the Missionary may apply for ordination, they themselves being satisfied with the assurance that their brethren will teach among the heathen the pure Gospel in child-like faith, without disputing on the way among themselves, and without directing the minds of their converts from the one thing needful, to trivial, unfruitful disputes. They respect the peculiarities of the different confessions of faith, which are held by the Protestant churches of Europe, but they respect them all, without overrating the excellency of their own creeds, and would put no other burden on the heathen but the easy yoke of the Gospel.

As to church government, the question whether a church ought to be ruled by Bishops, or consistories or synods, may appear of great importance among Europeans, not so among heathen converts of the present age. You may set up the appearance of the one or the other form of church-policy, yet it will exist but in name. The personal influence of an active Missionary will and must be every thing among his convert church for a long time, and the future history of those churches, which are now in their infancy, will not exhibit the same features which are presented by the history of our European churches, but develop themselves under other circumstances in a different manner.



Some well meaning friends of the mission have objected to, and protested against the connection existing between the Basel Society and that of the Church of England, on the ground that the transition from a German Protestant church to the English Episcopal church cannot be made without hurt of conscience. This, however, is an error. The peculiarities of the English church are faithfully explained to all the brethren, and every one is left at perfect liberty to join the Church of England mission, on the proposal being made to him, or to remain in the service of the Basel Society. Of seventy Basel Missionaries who have been sent to Islington, only five or six have left the English church, and some of these have returned to it. Most of them, as with one voice, bear joyful witness to the blessings which have attended their ministry, as members of the Church of England. The committee therefore feel no inclination to dissolve this connection by any act of theirs, which would deprive the heathen world of so large a number of Evangelists. For they themselves would be unable to send out and maintain abroad those brethren who annually enter the Church of England mission, and the good friends who have brought forward the above objection, should first try to enable the society, which is much richer in men than in money, to send out all their brethren on their own account. For the Basel Society would at some seasons have been scarcely able to meet all the demands upon their treasury, had it not been for the considerable pecuniary assistance which they have received from the Church mission in the shape of compensation for those brethren who, after having been trained in the Basel Institution, have entered the service of that society.

7. The following summary may prove acceptable to many of the friends of the society.

Since the year 1816, 175 Missionaries have gone out from the Institution. 42 of this number have been called by the Lord to their eternal rest; 133 are still alive. Of these, 12 individuals have left the mission on account of failure of health or from other causes; 121 are labouring in the vineyard of the Lord; 23 brethren are prosecuting the studies in the college. The preparandi class consists of 12 candidates, the total number thus amounting to 204.

Most of the Basel Missionaries have come from Germany and Switzerland; viz.

|                             |     |                         |     |
|-----------------------------|-----|-------------------------|-----|
| From Wurtemberg, - - -      | 103 | From Basel, - - -       | 3   |
| " Saxony, - - -             | 16  | " Thurgau, - - -        | 3   |
| " Prussia, - - -            | 16  | " Aargau, - - -         | 2   |
| " Bavaria, - - -            | 6   | " St. Gallen, - - -     | 1   |
| " Baden, - - -              | 6   | " Appenzell, - - -      | 1   |
| " Hessen, - - -             | 5   |                         |     |
| " Hansetowns, - - -         | 4   | Swiss brethren          | 30  |
| " Hanover, - - -            | 2   | From Denmark, - - -     | 3   |
| " Austria, - - -            | 1   | " Alsace, - - -         | 3   |
| " Frankfort on the Maine, - | 1   | " Russia, - - -         | 3   |
| " Nassau, - - -             | 1   | " Sweden, - - -         | 1   |
|                             |     | " Western Africa, - - - | 1   |
| German brethren             | 161 |                         |     |
| From the Canton of Bern, -  | 7   |                         | 11  |
| " Schaffhausen, - - -       | 7   |                         |     |
| " Zurich, - - -             | 6   | Sum Total               | 202 |

The above Missionaries have entered the services of the following Societies: viz.

|  |    |  |           |
|--|----|--|-----------|
| That of the Basel Society, -                                       | 29 | That of the British and Foreign Bible Society, - | 1         |
| (31 having died or left the Society.)                              |    | " London Missionary Society, -                   | 2         |
| " Rotterdam Society, -   | 1  | " Mission of Pastor Gossner in Berlin, -         | 2         |
| " Church of England Mission, (16 having died or left the Society.) | 52 | " Russian Evangelical Church, -                  | 21        |
| " Gospel Propagation Society, -                                    | 1  | " German Churches of North America, -            | 7         |
| " Christian Knowledge Society, -                                   | 1  | " Churches and Religious Societies in Germany, - | 13        |
| " Church of England Mission to the Jews, -                         | 2  |  | <hr/> 132 |

These brethren are widely scattered upon the earth.

|                                 |  |
|---------------------------------|--|
| 3 are labouring in New Holland, | 4 are labouring in the West Indies,                  |
| 2 " " New Zealand,              | 1 " " South America,                                 |
| 1 " " Amboyna,                  | 4 " " Greece and Malta,                              |
| 40 " " India,                   | 1 " " European Turkey,                               |
| 1 " " Asia Minor,               | 5 " " Grusia & Caucasias,                            |
| 2 " " Syria & Palestine,        | 14 " " Bessarabia, Krimmea, and the Volga provinces, |
| 2 " " Egypt,                    | 27 " " different countries of Europe.                |
| 4 " " Abyssinia,                |  |
| 12 " " Western Africa,          |  |
| 1 " " Southern Africa,          |  |
| 8 " " North America,            |  |

### C. The Organization and Working of the Society.

The central committee of the mission consists of residents of Basel, some of whom have been among the founders of the society, and few of its members have continued in their office less than 10 years. The present members of the committee are Rev. Mr. La Roche, president; Rev. Mr. Burkhardt, secretary; Mr. Socin Heusler, senator; Mr. Burkhardt Imhoff, senator; Mr. Linder Passavant and Mr. Ryhiner Christ, treasurers; Mr. Christ Sarasin, treasurer to the Indian Seminaries; Mr. La Roche, rector; Mr. Spittler, secretary to the German Society; Rev. Mr. Sarasin; Rev. W. Hoffmann, principal of the Institution.

The committee themselves fill up the vacancies occasioned by death or retirement of their members. With them lies the whole management of the affairs of the mission. They are the chief supporters of the society, partly by pecuniary contributions, partly by their voluntary services. They receive a full report every week, on the state of the college, the lectures of the tutors, journeys of students, and other occurrences. The letters from the Missionaries abroad are likewise circulated amongst them, or laid on the committee table by the principal. The committee meet once a week, the meetings beginning and concluding with prayer. Matters of minor importance are decided by the majority of votes; in more important affairs, no resolution is passed without the unanimous consent of all the members. If unanimity cannot be obtained, the question is put off till all are of one mind. Yet never to the best

of their knowledge has their work suffered from this rule; difficult and intricate questions are first considered and digested, if relating to theological or scientific matters, by a commission, consisting of the principal and the other clerical members, if otherwise, by the lay members and the principal. The principal of the institution is charged with the execution of the decrees of the committee. He carries on the correspondence with the Missionaries, the auxiliary associations, and other religious bodies; has the management of the institution, the examination of the mission candidates, and the literary department of the mission; and is assisted by a secretary, a head clerk, and a steward.

The business of the treasurers is arranged in the following manner: One of them receives all contributions, another is charged with the home accounts, a third one superintends the foreign accounts, the fourth is the administrator of those sums, which are realized by the sale of the society's publications, or laid by for particular purposes (as widow's fund, &c.) An abstract of the accounts is annually published, the books are always open for the inspection of every member of the society, and are laid on the table during the time of the anniversaries. Another member of the committee keeps the accounts of their Indian seminaries, and of the private property of those brethren, who have deposited it with the committee.

The correspondence with the Missionaries is regularly kept up by the committee. The brethren of each station send in their accounts at the close of the year, and an estimate of their probable expenditure, either directly, or when there are several stations in one country, to the head treasurer.\* Important questions, as the establishment of new stations, the erection of houses, extensive journeys, reception, dismissal, location and marriage of Missionaries, are referred to the committee. Minor matters, as the establishment of schools, employment of catechists, missionary tours, smaller buildings, and temporary changes of stations, are left to the Missionaries, who simply report them. Unforeseen emergencies of course justify deviations from the above rules.

With regard to the question of marriage, the committee are of opinion, that a Missionary ought to be unmarried during the first years, occupied as he will be by the study of languages, and the usual trials of the noviciate. Invalid brethren and their families are supported by the society, as far as God will give them the means. The committee cannot bind themselves to obligatory promises, and trust that their brethren will set their hope with them in the faithfulness of God, who does not forsake His people, and is the stay of the widow, and the fatherless. They however have resolved to lay by the proceeds of their publications, for the formation of a widow's and orphan's fund.

At the anniversary, which takes place in June, a large number of the friends and supporters of the mission from the surrounding countries congregate at Basel, when in different assemblies held in the course of four days, all the affairs of the Mission are publicly subjected to free and full discussion. Several thousand Christians come together on these days, among them the representatives of

\* [Br. Hebich is the treasurer of the Western India Mission.]

most of the auxiliary associations, by which the cause of the Basel Society is advocated and supported in the surrounding countries. The number of auxiliary associations has considerably diminished in the course of the past 25 years. Formerly active auxiliary societies were established at Paris, Strasburg, Montauban. Now France has an Evangelical Missionary Society of her own, and it is only from Strasburg that the Basel Mission receives proofs of active sympathy. A very influential association, which formerly existed at Lausanne, has been dissolved. The committee however are still receiving assistance from friends residing there. But other auxiliary societies at Geneva, Neufchatel, Bern, Zurich, Chur, Schaffhausen, St. Gallen, Montiers, are still firm supporters of the Basel Mission, as well as numerous friends in Aargau, Basellandschaft, the Canton de Vaud, and Toggenburg. Among the countries of Southern Germany, Wurtemberg has always distinguished itself, through the missionary zeal of its Christians, no other country having produced a larger number of Missionaries. Many old associations are there in uninterrupted activity, in behalf of the Basel Mission. Lately a valuable association has arisen in the Franconian Districts, under the name of "The Franconian Missionary Society." Another new society which has constituted itself in Baden, is giving good proof of energetic love and zeal for the cause of missions. In Bavaria missionary associations are forbidden, but there are numerous warm-hearted and liberal friends of the kingdom of Christ at Munich, Augsburg, Nuremberg and Erlangen. In Rhenish Bavaria, and Rhenish Hessen, the number of those who have the advancement of Christ's kingdom among the heathen at heart, is still very small; and it is only at Darmstadt that a small auxiliary association has come into life. The city of Frankfort has from the first years of the Basel Mission nobly stood by it, and shared in its troubles, labours and blessings. In Nassau little is doing for the cause of missions. From evangelical friends at Cassel and Marburg, contributions are from time to time received. The auxiliary associations of the countries of the lower Rhine and Westphalia, viz. those at Elberfeld, Barmen, Wesel, Munster, who formerly were among the most cordial and liberal supporters of the Basel Mission, have constituted themselves a separate society, under the name of the Rhenish Mission; Saxony also has seceded from Basel and established a distinctly Lutheran Missionary Society. Only Leipzig has been faithful to its former engagements. Prussia has at the present day several missionary societies at Berlin, which occupy the attention and give full scope to the liberality of the Lord's people in that country. Yet Königsberg, Dantzig, Halle, and some other towns are still contributing a part of their missionary collections to the Basel Society. Lubeck likewise has not yet dissolved its old connection with Basel, whilst Bremen and Hamburg, in common with the countries surrounding them, have established a missionary society of their own, called the North German Missionary Society. The Eastfriesland Association still continues to send friendly communications and liberal contributions to the Basel committee. Denmark has taken the side of the Lutheran Mission of Saxony. Sweden has itself commenced a mission to the Laplanders, which absorbs its missionary funds. From the North of Russia considerable assistance formerly used to be received.

At present some Christian friends at Moscow are the only supporters of the society in that part of Russia, but the German congregations of Bessarabia, the Volga provinces and Grusia continue to send their annual tribute of love to Basel. From England donations are received from time to time. A new resource however of the society, which goes far to compensate for the loss of many of its former auxiliaries, are the liberal contributions of English friends of their mission in India; and regarding the defection of many of our earlier supporters, we cannot but record with joy and gratitude to the Lord, that in most instances, the separations have been the result of an increase of missionary zeal, by which new missionary societies and institutions have been called into existence, and the spheres of the older societies contracted.

For the purpose of advocating the cause of missions in general, and of diffusing authentic knowledge of the proceedings of the Basel Mission in particular, several periodical and other publications are issued. The principal among these are:

1. The Annual Reports of the Basel Evangelical Mission, containing extracts from the correspondence and reports of their Missionaries, an account of the progress of the Missionary Institution, a full statement of the circumstances of the different missions of the society, and lastly, communications intended for the especial use of the auxiliary associations, accompanied by a summary of the yearly accounts, by the Rev. W. Hoffmann.

2. The Quarterly Magazine of the History of the Protestant Missionary and Bible Societies of the present day.\* Of this periodical, which was commenced in 1816, 3,500 copies were published while it was the only Missionary record which issued from the German Press. Its circulation has however considerably diminished within the last 10 or 15 years, since a number of other missionary papers have divided the attention of the public.

3. Der Evangelische Heidenbote (Evangelical Heathen Messenger) of which one sheet is issued every month; by the Rev. A. Ostertag.

4. Beleuchtungen der Missionssache, (Discussions of subjects connected with the Missionary cause), a monthly paper. By the Rev. W. Hoffmann.

5. Other works lately published are, Essay on Female Education in India, by Rev. W. Hoffmann; Account of the Persecution of the Christians in Madagascar, by the Rev. F. Zarembo; The Protestant Missions of New Zealand, by the same author, &c.

The Rev. F. Zarembo, formerly of the Shushi Mission, is employed as travelling agent for the society in Germany and Switzerland.

#### PECUNIARY AFFAIRS OF THE MISSION.

The annual receipts of the society during the first years of its existence, amounted to about £1,000. They have increased far beyond the original expectations of the committee, and have stood

\* By the Rev. W. Hoffmann.

of late years as high as £6,000. But the statement of the present expenditure, which is necessarily increasing in proportion to the progress of the operations of the society, clearly shows that the Basel Mission, in order to hold on their course, requires to be supported still more liberally by the friends who have its cause at heart.

The expenditure of their Indian Mission, during the year 1841, fell little short of £2,900. In the present year (in which some new stations were established in the Southern Mahratta and Malabar provinces, and an additional number of labourers was sent out) it amounts to about £4,000. The Africa Mission cannot be maintained below £1,500 a year, and the home charges for the institution, the outfit of Missionaries, missionary journeys, &c. (including a yearly deposit of about £800 for the formation of a widow's fund which the committee have agreed to establish) amount to about £3,400. It is evident then, that the regular expenditure of the society exceeds its regular receipt by nearly £3,000. The funds of the society which have been created by the produce of the society's publications, from the first commencement of the mission, and kept in store for a time of need, like the present, will enable the committee to stand out against this great deficiency for two or at the most for three years, when they will be constrained to contract their operations, if no new resources be opened. The committee do not now intend to create excitement among their friends by this open avowal of the state of their finances, but at the same time they think it right to announce the fact that there exists a real necessity for greater exertion on the part of all their friends.

Some prudent persons have tendered the following advice: Take care ever to keep the extent of your operations in due proportion to the means in hand! This advice would be thoroughly sound if the Christians of Germany were already fairly doing their duty towards the mission. But while there are multitudes around us ignorant to a great degree of the character and the progress of the work which the Lord has committed to our hands, the committee would be guilty of slothfulness in the service of God, if they would sound a retreat before having mustered all the forces which the Lord may be pleased to raise up for the advancement of his kingdom, among the heathen, through the instrumentality of the society of Basel.

#### D. *Foreign Missions of the Society.*

1. *Missions to the Provinces of the Caucasus and to Persia.* The brethren F. Zarembo and A. Dittrich were the first Missionaries sent abroad by the Basel Society. They left the institution in the year 1821, and set out for the countries situated between the Black and Caspian Seas, and inhabited by Armenian Christians and Tartar or Persian Mahomedans. They were instructed to reconnoitre those countries, to distribute the Bible, and to select a favourable spot for the establishment of a free Christian colony, a Persian-Tartar college and a typographic press. The two brethren went to St. Petersburg, where they conducted preliminary inquiries, studied the Persian



and other languages, spoke on the scene of their future labours, and waited for an opportunity of asking the permission and assistance of the Emperor Alexander in behalf of the plans of their committee. That enlightened and generous monarch, with his wonted liberality, gave leave for the establishment of the colony, and for the appointment of brethren, educated in the college at Basel, to pastoral offices among the German colonies of Southern Russia, which threatened to become a prey to licentiousness and the errors of Mohammedanism. Immediately four more brethren, Curfess, Lang, Hohenacker and Benz were despatched from Basel to join the brethren Zarembo and Dittrich.

All of them for the first time settled in Astrachan, on the Caspian Sea, in the vicinity of the Scottish missionaries labouring among the Mohammedan population. The Basel brethren engaged in the study of languages, wrote and printed tracts, preached the word of God in German and Russian, and appeared to have cheering prospects of usefulness. All the Russian authorities, even the Archbishop of the Greek church, seemed to look upon their efforts with decided favour.

During four succeeding years, the above brethren, reinforced, after the death of two of their number, by six others, were employed in preparatory labours among the Tartar, Circassian and Persian population of the Caucasian provinces, and in evangelical exertions among the lifeless Christian churches of Armenia and Persia. In 1824, the establishment of a missionary station, press, and school at Shushi, one of the frontier towns in the south of the Caucasus was decided upon, as a situation favourable to the prosecution of their plans in behalf of the neighbouring Turkish and Persian provinces. Br. Pfander and three others settled with Zarembo, in Shushi, Br. Lang took charge of the Protestant church of Carass, two brethren travelled through Armenia, and Br. Saltet entered on his office in Tiflis.

The Scottish missionaries retired in 1825 from the cheerless and seemingly barren field of labour. Our brethren, some of whom had connected themselves with the German colonies, determined in the face of discouraging appearances to work on in patient faith. In 1826 a Persian army inundated the frontier province, Shushi stood a siege of 40 days, and the Grusian colonies suffered dreadfully from the horrors of war. Carass escaped the Persians, but was attacked by wild bands of Circassians, by whom seven children were carried away into captivity. In 1832 the Circassians made another inroad into the colony of Madshar. The colonists were plundered, 16 children carried off, and Br. König, the pastor of their church, was severely wounded in attempting to protect his flock. The poor province was visited by other scourges, of the cholera and famine. Amidst such dangers the brethren did their ministry among the scattered villages of the German colonists, and preached the word of Christ to the Mohammedan tribes of the dreary Steppe. The brethren Lang and König, joined by two new brethren from Basel, were contemplating the establishment of schools, entertaining the hope of collecting a number of Mussulmans, who showed themselves accessible to the truth of the Gospel, in one of the colonies, and training several promising young men from among the colonists for the service of the mission; when in the

summer of the year 1835, an ukase from the Emperor Nicholas, which most peremptorily prohibited the operations of Protestant missions throughout the empire, struck a death-blow to the hopes of the society.

In the province of Grusia, Br. Saltet had succeeded in organizing the seven colonies under his superintendence, and the accession of several fellow labourers had been promised by the society, when he was called to his rest. Br. Dittrich succeeded him, but made room after a short time for Br. Bonwetsch. After the conclusion of the Persian war, when the brethren assembled at Shushi, to take a retrospect of their past labours, and to form new plans for the future, the results obtained by their common exertions appeared to them insignificant, and their prospects not very encouraging. Zarembo had collected a number of Tartar and Armenian youths, whom he taught the Russian language, and an Armenian school had been established in Gandsha. More had not been attempted during a time, when the brethren were kept in trying suspense as to the final decision of the Emperor, regarding their stay and settlement in the country. At last the imperial permission for the establishment of the mission was granted, and the brethren set to work with new courage and zeal. Their chief attention was directed to the spiritual improvement of the Armenians. A school was opened for them at Shushi, and began to prosper; some Armenian youths were trained for the management of future mission schools, some priests applied for instruction in the Hebrew and Greek languages, and Biblical theology. The brethren Dittrich and Haas engaged in this work. A typographic press was established under the direction of Br. Yudd. Br. Dittrich undertook the translation of the New Testament into the vulgar tongue, and the publication of tracts and school books. The brethren Zarembo and Pfander travelled among the Tartars and Persians, and preached the Gospel. Br. Hohenacker performed the two-fold work of physician and evangelist. The Armenian church, whose patriarch (Katholikos) was a pious man, anxious for the spiritual welfare of his people, seemed to open itself to the influence of evangelical knowledge, the publications of the mission were extensively read, two deacons, Moses and Parsegh, were converted, and preached the pure Gospel faithfully and successfully, notwithstanding the opposition and hatred of the higher clergy. Several laymen also were awakened at Baku and Shamachi, and the leaven of the Gospel began to penetrate the Armenian church. Mirsa Faruch, an Armenian, brought up in Persia, a good linguist and zealous Christian, became a most valuable assistant to the mission. Br. Pfander performed several missionary journeys in Mesopotamia and Persia, and stayed some time at Bagdad. Br. Zarembo visited again and again all the surrounding Tartar districts, and the field of labour appeared to widen. Now, however, the fanaticism of the Armenian church rose against the mission. The pious patriarch, who had been friendly disposed towards the brethren, retired from his office and was succeeded by a covetous and worldly minded man. The faithful Parsegh was carried to Tiflis, where death delivered him out of the hands of his persecutors. Moses died in a monastery near Etshmiadsin, the seat of the patriarch, under suspicious circumstances,



and alarmed by the spread of evangelical books and schools, the Armenian clergy lodged a complaint with Government against the encroachments of the Protestant mission. Br. Dittrich had by this time completed the translation of the New Testament, and the missionaries assembled again at Shushi for concerting a new plan of operations. Br. Pfander returned from Persia, and Br. Sprönberg arrived from Basel to take the place of Br. Zaremba, whose health, broken by cholera, forbade him a longer stay in those countries. Four other brethren having joined the mission from Basel, Br. Pfander went among the Kurds and a new station was established at Tabreez, by the brethren Haas and Hoernle, who were directed to found schools for the benefit of the Armenian and Persian population, and to prepare the way for the Gospel by preaching and distributing Christian books. At the same time a school was opened among the Tartars. Some 40,000 books having been put in circulation in Armenia and among the Mohammedans of the transcaucasian provinces of Russia, their effect became visible, and the Armenian clergy began to comprehend the duties of their position among the Mussulman nations of the east. A number of Native assistants had qualified themselves for the office of Christian schoolmasters, little companies of true Christians were gathering in different places, and the society rejoiced in the hope of an approaching harvest, when a decree of the imperial Government forbade the continuation of the labours of Protestant missionaries among the Armenians. The brethren had now to confine themselves to the distribution of books and tracts. The worst however was yet to come. An ukase, dated the 23rd August, 1835, pointing to the fruitlessness of the labours of the Basel missionaries among the Mohammedans, and to the complaints raised against them by the Armenian clergy, revoked the edicts formerly given in favour of the evangelical mission, and commanded its formal dissolution. All remonstrances and petitions were of no avail. The Greek church claimed its exclusive right over the conversion of the new provinces. The committee had no alternative, but to break up the establishment of the Shushi mission, and to turn their energies to more promising fields. Tabreez was occupied by American missionaries, but the out-stations at Astrachan and Madsbar, having lost their centre at Shushi, were discontinued. Those brethren, who had taken charge of Protestant congregations in Grusia, at Karass and Bethania, remained at their posts, and are still in some measure supported by the society. The rest of the brethren left the country for other spheres of usefulness in Europe and Asia. Br. Zaremba sold the premises, the press, and the other property of the mission at Shushi, and returned with the keys of the house, as it were, to Basel in 1836.

Fifteen years of labour, the lives of several brethren, and 20,000 pounds have been spent in these provinces. Have they been spent in vain? We venture to say, no! 50,000 Bibles, New Testaments and Tracts have remained in the country; many a seed of everlasting life has been sown there; some living witnesses of the Gospel have been left as shining lights in those regions of spiritual darkness; and who knows, but Russia may again open her gates to the preaching of the pure Gospel?

## 2. MISSION TO WESTERN AFRICA.

At a time, when their eastern mission was still prospering, the Basel committee began to turn their attention to the state of the Negro population of the western coast of Africa. In the year 1827, Mr. De Richelieu, then Governor of the Danish settlement of Ussa, on the Guinea-coast, invited them to establish a mission among the Native population of his province. In answer to this proposal four brethren were despatched from Basel, Salbach, Henke, Schmidt, and Holzwarth. About the same time the American colony of liberated Negroes, established in Liberia, on the same coast, was represented to the committee as a field peculiarly adapted for missionary enterprise. The brethren Handt, Sessing, and Hegele were directed to proceed to that colony, and were speedily followed by the brethren Wulff and Kissling. But no sooner had the brethren set their foot on the African shore, than Wulff fell a victim to the climate. Mr. Ashmun, the zealous and pious American Governor, died likewise. Hegele was seized by a dangerous disease, and Sessing had to accompany him back to Basel. A hut in the midst of thick bushes, infested by fever, snakes, and scorpions, was the first refuge of the brethren, after their landing on the Liberian coast. On one occasion two of them had repaired to the Negroes of Cape Mount and St. Paul, when the remainder were seized with fever and lay in their hut, destitute of all human assistance. They had no food. From time to time, during the intervals of fever-paroxysm, one would move to the coast in search of victuals and perhaps return empty handed and in despair to his hungry and sick companions. Slow was their recovery under such circumstances, but their minds were supported by the hope of being enabled to labour among the Bassa tribe. Br. Kissling was the first who resumed his work. He succeeded in establishing a school at Monrovia, the progress of which was encouraging. Br. Sessing, who had been married during his stay at home, returned to the scene of fiery trial, accompanied by three other brethren in 1830. It was in time that the new labourers arrived, for Br. Handt had to leave Africa broken in body and mind, and Kissling stood alone. But no sooner had the new brethren set their foot on the deadly shore than they sunk into the grave. Kissling and Sessing were so exhausted, that they resolved on quitting their post. Thus the Basel Society's mission to Liberia ended. American missionaries subsequently established themselves in that colony. Sessing on his return to Basel brought with him George Thompson, a Christian Negro boy, of 9 years. He was received into the asylum at Beuggen, entered after some years the institution at Basel, and after having finished his studies there, has set out with Br. Riis, who is going to re-establish the mission to the coast of Guinea.

A similar fate awaited the brethren who settled in the Danish colony at Ussa, a place in the neighbourhood of Fort Christiansborg. Early in 1829, the brethren Schmidt, Salbach, and Holzwarth, after a residence of a few months, fell a prey to the coast fever. Henke, the only survivor, divided his time between ministerial labours among the Danish colonists, catechetical instructions of some Negro can-

didates for baptism, and the superintendence of a Negro school. He was joined by Br. Kissling from Monrovia, but before the end of the year 1831 followed his brethren to the grave. Kissling also left the coast, and the mission was extinguished. The account of these mournful events produced a deep sensation at Basel, but did not dishearten the committee. All the brethren, who had sacrificed their lives, had died on the coast, the climate of which was acknowledged to be exceedingly unhealthy. It was hoped that the mission might be transferred to the interior and healthier part of the country, and established in the midst of the Native population. Three brethren, Riis, Jaeger and Heinze, the latter a skilful physician, were selected for the execution of the new plan. But no sooner had they landed, than Heinze was seized with fever and died, Jaeger soon followed him, and again one solitary labourer remained on the field. Riis himself was three times on the brink of the grave, but a timely removal to the healthier climate of the Aquapim hills was, by the grace of God, the means of saving his life, and restoring his health. Often however he was obliged to visit the coast on account of the spiritual destitution of his countrymen at Christiansborg. At last a Danish chaplain arrived in the colony, and Riis hastened to settle on the hills among the Negroes. Again he was recalled to Christiansborg by the death of the worthy chaplain. In 1835 he succeeded at last in carrying out his original intention of taking his post in the interior on the Aquapim hills.

There he had to build a house with his own hands, assisted by some Negro labourers, an exertion, which the European in Western Africa cannot undergo without the risk of his life. The Negroes, among whom he settled, were a barbarous race, given up to the worst idolatry and to all the vices which disgrace the lower tribes of Africa. Human sacrifices are still in vogue all over the country. After some time, however, Br. Riis was encouraged to establish a school, and by degrees found himself gaining ground in the affections of the people. The word of the Gospel also, as far as he was able to communicate with the people, appeared to meet with friendly attention. But being continually annoyed by the then governor, who was ill-disposed towards him and his mission, and repeatedly sent for to the coast, on account of political squabbles between the Danish authorities and some Negro chiefs, he had little hope of success without succour from home. Under these circumstances the committee resolved on sending out a wife for Br. Riis, and two brethren, who rejoiced in being selected for the service of a mission, for which so many of their brethren had sacrificed their lives. Early in 1836 they arrived at Christiansborg after a prosperous voyage. They entered with zeal on their studies and other labours, demanded by the state of their mission, but before the end of the second year, Br. Stanger was called away from the field of labour in December, 1837. Within another year Br. Mürdter also fell sick and died after a short illness, and again Br. Riis was the solitary survivor, though now assisted by his wife. Their lives have hitherto been graciously preserved. Journeys have been performed in the adjacent Negro countries. Br. Mürdter, a short time before his death, accompanied Br. Riis, on a tour along the Volta river to Aquamba, where the reigning prince very earnestly

entreated them that white teachers should come to live among his people. Afterwards Br. Riis visited the country of Akim and penetrated into Ashantee, the capital of which, Kumassce, he succeeded in entering.

The prospects of the mission became more and more clouded. An old Negro chief, residing at Agropong, had made himself obnoxious both to his own subjects and to the Danish authorities. The former revolted and the latter approved and confirmed the election of another ruler, Ado. The old chief showing resistance, Danish troops marched into his village, took him prisoner and carried him to Christiansborg. On the road however he effected his escape and fled to Accra, where he claimed the protection of the English governor, which was granted him. Br. Riis had long been acquainted with the old chief. He stood likewise in correspondence with the English governor, through whose kindness he received his supplies and letters from home. This was sufficient to render him politically suspicious to the ill disposed Danish governor, although he had taken the utmost care not to meddle with political affairs. He was closely watched and represented to the Danish government at home as a person whose presence was dangerous to the interests of the colony.

The committee being informed of the precarious situation of Br. Riis under the suspicions of the governor, and the commotions of civil war, desired him to return home for a season, for the benefit of his own health and that of his family, and for personal consultation as to the practicability of farther carrying on missionary operations in the territories subject to Denmark. Accordingly brother Riis returned to Basel in the summer of 1840. In the mean time a favourable change had taken place in the colony. War had subsided, the governor, who had opposed the missionaries, was dead, and the Danish home government, satisfied with the explanations of Br. Riis, promised to protect the mission in its unfettered operation, the missionaries in the free exercise of their duties, and the Negroes, connected with the missions, in the enjoyment of their civil and religious liberty.

When Br. Riis left the Aquapim country, the Negroes flocked around him, and begged him with tears to return, promising to listen to his words, and to receive his teaching better in future. When they were told that for so long a time they had rejected the word of God, they replied with affecting simplicity: You must remember, that you are but one man, and we are a numerous people. You have been amongst us but a few years, and we have been living many many years in darkness. You have left us often. We have had wars amongst ourselves. You have not thoroughly understood our language. We shall yet be changed, if you return. Have we not even improved considerably since you have come amongst us?

Br. Passavant, a faithful minister of the Gospel in Surinam, had reported to the committee, that a Negro slave, brought to his country from Accra, had spoken to him of the love his people bore to their "white father," and of the reverence in which they held him.

Br. Riis and his wife declared their perfect willingness to return to their post, if the committee would send them back, and

the brethren of the institution, with one voice, offered themselves for the service in Western Africa. One of them, George Thompson, a native of Cape Mount, as above stated, appeared to be peculiarly fitted for the undertaking in question. Moreover, it was hoped, that the lives of the brethren might be spared, if profiting by dearly bought experience, they would be more attentive to those rules of health, the observation of which was required by the peculiarity of the climate, and avoid, during the first years, more carefully, than the last two brethren had done, the dangers of excessive bodily exertions.

On these grounds the committee resolved in the name of the Lord to recommence the mission on a new plan, by sending out an expedition consisting of Br. Riis, accompanied by a colleague, Br. Widman, and two assistants, George Thompson and Halleur, and a number of volunteers from among the Christian Negroes of the West Indies, who had been previously invited by the agents of the Moravian mission in those islands, in accordance with the wishes of the directors at Berltelsdorp, who have taken a lively interest in the success of the undertaking. Br. George Thompson is to take charge of the schools of the mission, and Br. Halleur, who is skilled in various trades, will with the assistance of the Christian Negro colonists introduce among the half savage tribes of Aquapim agriculture and the arts of civilization. According to late accounts the brethren have safely arrived in Jamaica and selected 27 Christian Negroes for their new mission colony on the opposite shores of the Atlantic. May the hand of the Lord be with them.

### 3. MISSION TO THE WESTERN COAST OF INDIA.

When the new charter of the East India Company threw the vast continent of India open to foreign as well as British settlers, the committee who had long contemplated the establishment of a mission among the Hindus—if compatible with the extent of the society's resources—felt themselves called upon to venture something in reliance on the help of the Lord and to commence a mission in one of those parts of India, which had not yet been occupied by other labourers. They were directed to the western coast and to the province of Canara. The first three brethren arrived and settled at Mangalore in 1834. Four others followed in 1836, when Dharwar, in the southern Mahratta country, was occupied. In 1838 another German brother, formerly employed among the Tamil people, joined the mission, and established himself at Tellicherry, in the Malayalim country. Five brethren were sent out in the same year, after whose arrival a new station was erected at Hubly. Five others succeeded in 1840, and five more in 1842. Two brethren having left the mission, one of whom has since died, and three being at home on account of sickness—the number of missionaries, who are now labouring on eight different stations is twenty-three. A fuller account of this mission is supplied by its third report, which fills the following pages.

## Part the Second.

### REPORT OF THE WESTERN INDIA MISSION.

I. MANGALORE STATION, *established in 1834.*

Rev. C. Greiner and Mrs. Greiner, Rev. H. Moegling, Rev. G. Weigle,

Rev. J. Ammann and Rev. A. Bahrer.

Surveying from the Ebenezer of another report on the progress of our work, the events of the past year and reflecting on the vanity, weakness, and depravity of our own hearts, the manifold failings of our Native Christians, the blind hatred of the heathen without, and the wily wrath of the great enemy of souls, we cannot behold the little vessel of the mission still moving in safety on the troubled sea of the world without having our hearts filled with joy and gratitude towards the ever faithful Lord, who has hitherto in great and small things, been our friend, helper and counsellor. To Him, and to Him alone be all glory now and evermore.

Twenty-two individuals have been added to our church during the past year. The congregation now consists of seventy-six persons besides the boys of the institution. Two adults were baptized on the 8th May last, fifteen others on the 11th September, and five children at other times; twenty-four persons are under instruction preparatory to baptism. Several of them, however, will require to be kept on trial for a considerable time, as we do not yet feel assured of the sincerity of their professions. Others have come to us with an apparently firm determination to forsake their old ways, but have returned to their former darkness. One man, the brother of an old member of the congregation, was meditating on a decided step, when he died suddenly one night, after having laid himself down in perfect health. Others again who had been on friendly terms with some of the Christians, and seemed to incline towards the light, were lately, during the excitement caused by the conversion of the Sasihitlu Pujāri, deceived into hostile conduct. The mass of the people of this town and the vicinity are sleeping a deep sleep of death, and waiting for the hour when the Spirit from on high will blow over the dead bones.

Also this year has had its share of trouble and grief; for not only has the whole congregation had seasons of lukewarmness and indifference towards the grace so freely offered by the Lord, but some indi-



vidual cases of grievous departure from the way of God have occurred. One person was excluded from the church on account of gross sins. This necessary measure of discipline has driven her away still farther. She has even prevailed upon her little daughter, a girl of ten years, whom her father, on his death-bed, had committed to my charge, to follow her. It was impossible to retain the poor thing, she was so fascinated by her wicked mother, that all persuasion was in vain. How grievous it is to the hearts of the servants of God, to see those, who have long heard the Gospel, thus falling into the snares of Satan, He only knows whose love of sinners is stronger and holier than ours.

The Lord's Supper has been administered ten times. The number of communicants, besides the boys of the institution, is 39. On some occasions, members of the congregation have been refused admission to the Lord's Supper, or have themselves confessed their unfitness to receive it. These exercises of discipline have had salutary effects.

Four young couples have been married before the congregation. The mother of one of the first members of our church has died in peace, and as far as we could judge, in full reliance on Jesus Christ.

On Sunday, Divine service is performed in the morning in Tulu, in the afternoon in Canarese. The Wednesday evening service in which the Psalms are expounded has been continued, as also the monthly missionary prayer meeting. The prayer meeting which formerly took place on Sunday evenings, is now held on Fridays.

The Tamil congregation spoken of in the last report has greatly fallen off. Our garrison consists at present of only one regiment, some companies of which are on detachment, and the few Christians, who are staying here, have shown so little zeal in attending the services held for their sole benefit, that we discontinued them for a time. Lately, however, there have been some signs of life. Several persons, acquainted with some of the Tamil Christians have applied for baptism, and we shall be happy to see the congregation gaining strength, and to serve it in the fear of God.

Br. Ammann's time and strength being entirely devoted to the care of the new congregation at Kadikē, and the preaching of the Gospel in that neighbourhood, I should have to carry the whole burden of my work alone, had it not pleased the Lord to direct our committee to send out another brother to my assistance. Br. Bühner arrived here on the 27th of November, and is zealously occupied with the study of the Tulu language.

The want of well trained Native Assistants or Catechists is severely felt. Much could be done at present, if we were supplied with a goodly band of such auxiliaries. The Seminary will, after some years, begin to remedy this deficiency, but till then, we shall not be able to make full use of the many opportunities of teaching the Gospel effectually in the little hamlets of the neighbouring country which are less subject to the thralldom of brahminism than the towns and large villages.

In the course of the last monsoon a girls' school was established on our premises for the benefit of the daughters of the Native Christians, or orphans under the care of the mission. The schoolmaster was a brahmin of this place. After the arrival of Mrs. Greiner in November, this day school was converted into a boarding school, in which twelve of the original attendants of the school were received. Two

girls have since left; one of them has been mentioned above, the other was called away by her mother, who required her services. A few other girls attend the school without living with us. Elieser, the first fruit of the Seminary, with his wife, have been placed in this school. Elieser is the schoolmaster, and his wife assists Mrs. Greiner in teaching the girls needle-work. The object of this school is to give the children such education, as under the blessing of the Lord, may render them good Christian wives and mothers.

The Canarese school in the town is frequented by about 35 boys. The school on our premises has sustained another shock by the irritation among the people here, consequent upon the conversion of the pujári above mentioned. The number of scholars has within the last week been much reduced, but they will return when the excitement will have subsided. In October last I performed a missionary tour of four weeks. At Palmára, Adya, and Santúrn a door seems to be open for the introduction of the Gospel. Several people are in their hearts inclined to become Christians, but afraid of the wrath of their demons or of the hatred of their neighbours. Others have said with sorrow, "What shall we do? we believe what you preach, but, if we become Christians, how shall we stand? Here are our houses and homes which we cannot forsake, and you must go to Mangalore, and leave us alone among our enemies." I established a school in their neighbourhood at Padabiddri, which was at first frequented by 38 boys. But in consequence of a public resolution passed by the headmen of the Billawar caste on a festival at Mulki, all the scholars with the exception of 16 have left. At Kâp and in the surrounding hamlets there are many people, whose minds are well disposed. A good Catechist would be invaluable in such a place. At Karkala I was again well received by the Concan brahmins and the Jains, but they are still far from the kingdom of God. Múdbiddri, in the time of the glory of the Jains, a magnificent city, but now greatly reduced, is a miserable place, the people are listless and deathlike, as if a curse rested on the ruinous town and its inhabitants. A few Jains, however, have been accessible. In Gudpur, people are too busy in their trade, and have no time to listen to the word of God. This place, a few miles distant from Mangalore, was the last stage of my journey, from which I returned strengthened in soul and body. In February, I visited Kadikē and Padabiddri, during Br. Ammann's absence on a journey to Mercara, Cannanore, Tellicherry, and Calicut.

C. GREINER.

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## 2. KADIKE OUT-STATION.

Br. Ammann who has, with few exceptions, spent the whole of his time among the new congregation at this place and the surrounding villages, writes thus: The little church of this place has been exposed during the past year to storms from without and within. Temptations connected with vices deeply rooted among the heathen, threatened the destruction of some of the new grown plants. But

the mercy of the Lord has protected us from the assaults of the enemy. Some of those who had been led astray, broke through their bonds by a penitent confession of their sins, and enabled me to strike at the root of the evil, and to defeat the plans of Satan. Several members of the congregation have, under these trials, grown in the fear of the Lord, and in humble reliance on their Saviour, for they have now learnt by their own experience, that Jesus, the crucified, is ever ready and able both to pardon and to heal sinners. The enmity and hatred of the world around us has increased. When, lately, one of the head men of the Billawar caste resolved on embracing Christianity and destroyed his demon-altar, the heathen began so furiously to rage, that some of the more timid Christians began to quake. I myself have had a share in this tribulation, having had my little house and the adjoining out-houses, containing stable, godown, and kitchen, set fire to by my good neighbours. However, the latter only was altogether destroyed, the school and dwelling-house having caught fire after sufficient people had assembled to quench it. Most of these Native Christians are very poor, and some of them deeply indebted. Their creditors treat them harshly and exact ruinous rates of interest, the more so, because their change of religion has made them objects of public contempt.

In July last three individuals, and eight in September, were added to the church. Five other families, consisting of 27 souls, have been for some time under instruction. They live scattered in three villages, Kadikē, Karnāda, Sasilitlu. One of them is a Pujāri, the priest of a demon, renowned far and wide in the Tūlu country. He had long been acquainted with Mangalore Christians and with the missionaries. Some time ago, he paid a visit to the house of one of these Christians. During a stay of a fortnight, he attended their morning and evening prayers, and at last declared his resolution of renouncing idolatry. He had been, (to use the expression of one of his former friends), an elephant among his caste, and therefore it could not be expected otherwise but that this change would produce a violent commotion in the small community of his village. Every thing was tried, persuasion, entreaties, promises, threats, but in vain. He professes the name of Christ boldly before all people, and is prepared to bear every loss patiently for Christ's sake. It was on a Friday that he renounced his caste and religion publicly, and destroyed the little Sthāna in his garden. He goes about saying: "I have died with Jesus on Friday, and am risen with him on Sunday, I do no more belong to you." Wife, and children, and servants, have forsaken him. He has not, however, murmured, but resigned himself to the will of God. His daughter has returned again to her father.

The schools in Kadikē and Karnāda are frequented by eighteen children, who belong to our Christian families. The heathen keep their children in ignorance rather than have them instructed by the missionaries. A Tūlu Catechism is learnt by heart. Our Tūlu Gospel of Matthew is daily read, and the Canarese histories from the Old and New Testaments are explained. I visit the school daily when at home, and expound myself the meaning of the books, which are read in the school.

Divine service is performed alternately at Kadikē and Karnāda. Tuesday and Friday evenings are set apart for prayer meetings. On

the remaining evenings of the week, I am in the habit of visiting Sasihitlu and Karnáda.

Thus far the Lord has helped me, His name be praised.

J. AMMANN.

### 3. SEMINARY.

The last year has been a remarkable one in the annals of our institution. In the beginning of May, 1842, the institution and the printing press, were removed into the buildings on the compound presented to the mission by H. M. Blair, Esq., in September, 1840. This change has been very beneficial for the health of the boys as well as their teachers. The distance from the noise and bustle of the Native bazar and the daily exhibitions of heathenism, to which the other mission house is much exposed, has proved another material advantage. The free place surrounding the house, which affords abundant room for play and exercise during the hours of recreation, is another advantage attending the change.

Since the baptism of the boys (on the 6th of January, 1842) the question, how many of them, and how soon they should be admitted to the Lord's Supper, had been an object of serious consideration. At last we resolved to admit all those boys who were above 15 years of age. An exception was made with regard to two boys who showed much indifference during the course of the preparatory instruction. Two other boys, whom we should not have hesitated to admit into the church were laid on the bed of sickness a short time before the confirmation. One of them died on the day of the confirmation, the other recovered after a protracted illness. In this manner the number of the boys admitted to the Lord's Supper was limited to 14. These have, we are thankful to say, since their confirmation, given us satisfaction by their conduct. They are youths who will require for many years to come close superintendence and sometimes even severe correction: but it is with humble joy that we are enabled to say, they are Christian youths, and are under the influence of the Spirit of God.

A third event, though small in itself, is important in the history of the institution. It is in this year that the tree of the school has borne its first fruit, for Elieser, the eldest of the boarders who had, since two years, assisted in the instruction of the younger classes, left the institution in December, 1842, with his wife (Eliza, the oldest girl of Mrs. Gundert's boarding school) and taken charge of the girls' school under Mrs. Greiner.

The institution has lost several other boarders during the last year. Manuel, a Roman Catholic boy, has died. Tankara, a Malayálim boy, had stayed with us several months, when he ran away on the occasion of the removal of the 35th Regiment N. I. in the beginning of June, 1842, the old desire of a vagrant life, which had made him a fugitive and vagabond since his first years, having been awakened in him. Aloys, a Roman boy, disappeared in September last, a few days before Br. Mogling set out on a journey with the boys. He would have been one of the party, and perhaps his relations were frightened

by the ever repeated prophecy of certain people, that we would finally carry our school boys across the sea. Peter, a Roman boy, who had been admitted during the monsoon, fell dangerously ill in the beginning of November. The danger had scarcely passed over, when he exposed himself in a reckless manner to a new attack. On being threatened with punishment he ran away. The fear of punishment induced also Hartmann, one of our youngest baptized boys, to run away. After some days, a party of four older boys was sent to bring him back. They went near his house, and having first sought courage in prayer, entered the house of his heathen relatives, and said to him: If the Lord turns your heart, you will certainly come with us. He followed them against the will of his relatives, who were, however, held back from doing harm to the boys. Hartmann afterwards told us that he had not left off morning and evening prayers, but had had to bear the derision of his relatives.

A number of new boarders has been received during the last year. A boy, named *Parameshvara*, was sent from Kadikē by Br. Ammann. He is a well disposed lad, of about 13 years, but of slender abilities and weak health. He has applied for baptism, which will soon be administered to him. *Kanna* and *Subbā*, (of nine and six years) the sons of a Malayalim washerman and a Mahratta woman. The family to which they belong has thrown itself on the mission, but it is uncertain if the parents ever will become Christians. Little can be said of the boys. They are healthy, but do not promise to become clever. *Siddha*, a boy of six years, was brought by his mother, a destitute Mysore woman. Another boy of the name of *Peter*, (about eight years of age) the son of a Christian at Húbly, was brought to us by Br. Müller, in October. He is a healthy and promising boy. *James*, the brother of the younger George, (about five years old) came from Dharwar with Br. Moegling in November last. *Joseph*, son of a Mangalore Christian, (five years old) was received in January. *Múnda*, a boy from the poor house, (about 10 years of age) came about the same time. A few days ago we admitted a low caste Mahratta boy, named Timmappa, (about seven years of age.) Lastly, a Nazarāni youth, Mattu, who has been educated at Tellicherry for several years, was sent to us in September last, because it seemed that a change of situation and intercourse with Christian boys of his age would be beneficial to him. The number of boys at present amounts to 42.

During the first four months of the year over which this report extends (from April to July) we were careful in the observation of the order of the day. In August Br. Weigle, on account of his health, went to Tellicherry for a change of air. He returned, improved in health, in the beginning of September. After the lapse of eight days, Br. Moegling, accompanied by 23 of the taller boys of the institution, set out on a journey to our upper stations above the Ghatts. Travels on foot in India will always be troublesome, and there is a greater amount of hardship and danger when jungle districts are in the way; but these are amply repaid, not only by the opportunities which they offer for the proclamation of the Gospel, and the practical exhibition of its effects in a company of young people (for even a heathen cannot be long without observing that a generation growing up under the influence of Christianity, differs from the mass of the Heathen)

but also by the manner in which they enlarge the minds of the boys, and increase their confidence in themselves and in their teachers. The last journey, especially, has formed an epoch in the spiritual history of more than one boy. During the time of Br. Moegling's absence, the younger boys remained under the care of Br. Weigle.

From the beginning of November till now, the plan of lessons has been regularly observed. Some weeks before Christmas, we resolved, in reliance on the blessing of the Lord, upon confirming according to the rite of our Lutheran Church, the older boys, and began to explain to them the Wurttembergian Confirmation Catechism at morning and evening prayers. During this time we felt the presence of the Lord in various ways, but had also to taste something of the wiles of the devil who was then, more than ever, busy to lead astray the feeble sheep who were about to be gathered into Christ's flock. In the beginning of the new year, we could confidently say, that the 14 boys who had been prepared for confirmation, were in a fit state to be admitted to the full privileges of the church. A peculiar and salutary impression had been made on their minds by the sudden and severe illness of Manuel. He had begun to complain of headache on Christmas-day, and for some days our usual medicines were administered. But soon we perceived that his illness was taking a dangerous turn, and called Doctor Lovell, who very kindly attended on the boy. During his last days he sank rapidly. From the first of January he was speechless, and we have reason to suppose mostly unconscious. It was a great comfort to us, to have heard from him a few days before his illness, that he had the assurance of the pardon of his sins and peace with God through Jesus. He lingered on till Friday the 6th, the day appointed for the confirmation, when it became apparent that he could not live long. Before we went to church we took leave of him; (till his very last days he seemed to listen when he heard us pray) from his death-bed we went in procession into the lower mission house, where Br. Greiner preached the sermon, and Br. Moegling, after a short address, examined the boys in the Confirmation Catechism which they had been learning (some of them with great exertion, sitting up late and rising early) during the last 14 days, laid his hands on their heads, and pronounced the blessing usual on these occasions in our church. It was a solemn hour, and we felt that the Lord was nigh unto us. On the evening of the confirmation-day, during prayers, Manuel also, whom we had hoped to have admitted into the congregation here below, was allowed to enter into the assembly in heaven. He was buried on the morning of the 8th. The 15th of January was the day on which the boys first took the Lord's Supper. This also was a day richly blessed by the sanctifying and joyful presence of the Lord.

Since the middle of January we have gone on quietly in the usual way.

During the last year the order of the day has undergone no material alterations.

The morning prayers are held by Br. Moegling soon after six. The books of Scripture read and explained at these times in the course of the last year are, the Epistles of John; Isaiah, Jeremiah, Daniel, and part of the Psalms. From seven till nine the boys have English lessons, given by the English schoolmaster, Mr. Ball, a well disposed young



man. Five of the older boys, who have expressed a desire to learn Greek, are instructed in the elements of this language by Br. Weigle, from seven to eight o'clock. It is of course only intended to enable them to read the New Testament in the original, and we shall be glad if we succeed thus far.

Nine is the breakfast hour; after breakfast the boys disperse, either to play or to do their tasks. School commences again at eleven, when the first and second classes are instructed by Br. Moegling in church history, universal history, and English,—and the third and fourth classes by the Canarese schoolmaster, Mangeshya, in Old or New Testament history, writing by dictation, reading and writing. At one o'clock the bell rings for dinner. At three o'clock the school again begins, when Br. Weigle teaches Canarese Grammar, Geography, and Arithmetic; also a singing lesson is occasionally added. Mangeshya teaches at the same time the two lower classes. His lessons are Canarese orthography, reading portions of Scripture or Tracts and Canarese arithmetic. After five the boys have again play time till seven, when supper is served. Before eight, the bell rings once more for evening prayers. These are conducted by Br. Weigle, who is reading the Psalms. All the stated services of the Mangalore congregation are attended by the boys, who walk down to the church in company of the schoolmaster, or of one of ourselves.

Thus we conclude our Report of the year 1842-43. Thanks be to the Lord who has hitherto been very merciful unto us. May He furthermore increase grace, mercy, and peace to the teachers as well as the pupils of our institution.

*Mangalore, Balmattha, }*  
11th April, 1843. *}*

H. MOEGLING.  
G. WEIGLE.

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#### 4. LITERARY DEPARTMENT.

The second Lithographic Press, with a set of stones, having been received through the liberality of Messrs. Blair, Lavie and Anderson, to whom our mission is also otherwise deeply indebted, we have succeeded in printing the following books in the course of the past year:

1. Tulu translation of the Gospel of Matthew, by Br. Greiner; pages 104, copies 800.
2. Canarese translations of Dr. Barth's Old Testament Stories; pages 102, copies 2,000.
3. Canarese translations of Dr. Barth's New Testament Stories; pages 70, copies 2,000.
4. Canarese translations of Br. Gundert's First Biblical Tract; pages 24, copies 400.
5. Malayalam translation of Zeller's "Divine Answers to Human Questions," Part I.; pages 73, copies 400.
6. Collection of Malayalam Hymns, by Br. Gundert; pages 64, copies 500.

Books under the press or ready for printing :

1. A Canarese Tract, by Br. Layer.

2. A Canarese Tract, On Caste.
3. Canarese translations of Dr. Barth's Church History, Part I.
4. Malayalim History of Kérala-ulpatti, by Br. Gundert.

The Bible Societies at Basel and Berne have very liberally come forward with the promise of defraying the printing expenses of such parts of the Scriptures as may be translated into Tulu for the use of our Tulu church; and to the religious Tract Society we are indebted for the grant of a considerable quantity of excellent paper, (42 reams.) May the rich blessing of the Lord descend upon all those who love and help his messengers amongst the heathen!

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## II.—DHARWAR STATION, established in 1837.

The Rev. J. C. Lehner and Mrs. Lehner, the Rev. J. Layer and Mrs. Layer, and the Rev. C. Essig.

Another year has past away during which our Gracious Lord and Master has mercifully preserved our health, granted us every needful blessing, and enabled us cheerfully to carry on the work which He has entrusted to our weak hands, for which we desire to render Him heartfelt thanks and praises.

Preaching and religious conversations with the Natives in and around Dharwar have been regularly continued. Cloudy or cool days have been taken advantage of, for the purpose of visiting neighbouring villages with the message of the Gospel. Though we cannot sing of victories gained over the dark minds and hard hearts of those among whom we labour, yet it is evident that Christ becomes daily more known in the country; more, however, we fear, as a sign that is spoken against, than as He who has come to give life and light to the Gentiles. Notwithstanding we generally meet with a friendly reception, and some even come occasionally forward to assert as truth, what we tell them, and do not scruple to cite their own Shastras in defence of it. Thus Mr. Layer met some time ago with a Lingait priest, who in a conversation on the folly and sin of idolatry, quoted the following sloka in Canarese. "He who says that wood and stone are God, and worships them as such, will not fail to fall into the nethermost hell." Although there are a great many slokas of similar import current among the people, yet nobody thinks it his duty to forsake what is thus condemned, and to act contrary to the established idolatry. This is one of the sad fruits of that apathy which characterizes the Hindoo mind at present, that truth, even when acknowledged as such, does not influence the heart. How needful is it therefore to pray that the Lord may give them eyes to see and hearts to understand, that He may convert and heal them. On the other hand there are some who wait for a change, when Christianity will replace Hinduism, and who say, that though they themselves cannot embrace the new way, yet their children will. When Mr. Lehner once was examining one of our schools,

a respectable man said to the by-standers : "See this will be once their priest," and they did not at all seem surprised at the remark. Our hopes for the conversion of the heathen around us are not very encouraging, yet we trust that also here the Gospel will yet prove a savour of life to many a benighted sinner. Moreover we know, that the word of God shall not return unto him void, but shall accomplish His pleasure.

Besides the out-door preaching we have the gratification of receiving a great number of visitors at the mission house, both from Dharwar and other places, whose attention we endeavour to direct to the "things that belong to their everlasting peace," both by conversation and by the distribution of Scriptures and Tracts.

In compliance with frequent applications, we opened three new schools in the course of the year, viz. at Aminabhavi, Naulur, and Narindra, villages near Dharwar, so that our schools are now seven in number, in which about 300 children are instructed, and our books and tracts freely read and taught. In visiting our schools we have the two-fold opportunity of instilling Divine truths into the young minds, and of saying a word in season to those who are attracted by curiosity.

Our English school was under the superintendence of Br. Essig till the end of January, when he removed to Malasamudra. Br. Layer has taken charge of it. It is attended by an average number of 50 boys. Those who are regular in their attendance have made very satisfactory progress. Sacred history, English grammar, translations from Canarese into English, and vice versa, geography combined with universal history, elements of astronomy, and vulgar fractions, were the topics of instruction in the upper classes. Mr. Whittle, the schoolmaster, continues his labours with zeal and steadiness.

The Canarese school, formerly superintended by Mr. Essig, now by Mr. Lehner, was during the rainy season attended by about sixty boys of all castes, and the care and labour spent on them was evidently not in vain. However, several of them were since removed by their prejudiced and ignorant parents, who feared that by the instruction they received from us, they might be inclined to forsake the religion of their fathers.

Mr. Layer states, that at the examination of his Canarese school at Dharwar, which consisted in reading, writing, arithmetic, elements of geography, Canarese grammar, and Biblical History, he was highly gratified at the result. Virabbadra, a weaver's boy, mentioned four of the proofs of the rotundity of the earth most readily and accurately. In the open space before the temple, he also explained the manner in which eclipses are produced, by placing three boys, representing the sun, moon and earth in one line, so as to throw their shadows upon each other. But what rejoiced him more was the fact, that several of the boys were able to repeat a number of stories from the New Testament, almost literally, and also to state correctly the design of Christ's coming into the world. It is pleasing to see a valuable stock of knowledge stored up in these young minds, and oh ! may the good seed be not altogether choked by the lusts of youth, and by the scenes of sin and vice that surround them on every side. The other boys' schools are going on favourably.

The girls' school has been going on regularly, and the number of

attendants is on the increase. The prejudices against female education are, however, still very great. Two instances may suffice to give an idea of this. Some months ago, while Mr. Layer was reading with them, a brahmin interrupted him by saying, What is the use of your instructing these girls? For a reply he had no ear, but went on expatiating on the uselessness of it; and gave as a decided proof the observation he had made during extensive journeys to the principal cities of India, that no where the government had entrusted to a woman the office of a collector or judge. Their knowledge consequently could not be the means of procuring money, and hence it was useless. Another instance, is the fact, that not long ago the girls' school-master complained to him, that the youth who was engaged to his eldest daughter, would not marry her because she had attended school, and thus departed from the good way of the fathers. We are glad to see several of these girls come three times a week to Mrs. Layer to be taught needlework; on Sundays too they come regularly to the mission house. We have the prospect of establishing another girls' school in one of the villages of Dharwar.

On Sunday afternoons we have generally been engaged with a number of boys from our own and the government schools, who come of their own accord, and among whom some have acquired a fair knowledge of the history of our Saviour.

Our female boarding school contained 13 children during last year. The eldest girl was married, and a little boy removed to the boys' institution at Mangalore, and in their place we received two new girls. On easter Sunday, six of the girls, at their own request, were baptized by Br. Lehner. On being questioned why they wished for that ordinance, they replied, that they wished no longer to remain the children of the devil, but to become the disciples of Jesus. Though we cannot yet speak of any decided change, still we believe that we see instances of the Holy Spirit's power on them. They have made some progress in their lessons of Canarese, English, and plain needlework. We labour still under the discouragement of not being able to get more Native girls, and if any of our friends could assist us in it, we should feel much obliged. The condition of receiving them is that they are entirely given up to us.

The young man spoken of in our last report has since been baptized, and also a young Tamil woman, and 13 children, including those of the female boarding school. At Kaladgi six adults and five children were baptized by Br. Layer. At Dharwar two couples were married, and at Kaladgi four. Our little congregation here consists now of 13 adults, and 16 children. The Sunday services are often attended by some of our school boys and others, and our morning and evening prayers in Canarese are quite public, so that any who like may be present. There is beside a small Tamil congregation, who have every Sunday a service at the mission house. The English service is performed three times a month.

About 300 infirm poor assemble on Saturday mornings on our compound, where, after instruction from the word of God, a quantity of grain is distributed among them. Several missionary tours were made last year by Br. Essig, Br. Layer, and Br. Lehner, who paid a visit with his family and the Native children to the stations east from Dharwar. During this tour he (Br. Lehner) had several conver-

sations with our old friends, the so-called Kalagnanas mentioned in a former report, who seemed anxious to renew their acquaintance with us, saying, that they had never entirely left us, nor intended to do so. Their words were very fair, but on a closer investigation of their motives, he could not discover any thing that spoke in their favour. All savoured of that worldly spirit and love of aggrandisement which they formerly manifested, only now in another form. May the Lord in mercy grant that the dayspring from on high may soon dawn upon their inquiring but still dark minds!

## CENSUS.

*Congregation.*

|   |   |   |   |   |   |   |     |
|---|---|---|---|---|---|---|-----|
| Adults,   | - | - | - | - | - | - | 13  |
| Children,   | - | - | - | - | - | - | 16— |
| The Girls of the Institution, 13 in number, included. |   |   |   |   |   |   | 29  |

*Canarese Schools.*

|                   |   |   |   |   |   |     |
|-------------------|---|---|---|---|---|-----|
| 5 Boys' Schools,  | - | - | - | - | - | 222 |
| 1 Girls' School,  | - | - | - | - | - | 18  |
| 1 English School, | - | - | - | - | - | 50— |
|                   |   |   |   |   |   | 290 |

|                        |   |     |
|------------------------|---|-----|
| <i>Dharwar,</i>        | } | 319 |
| <i>February, 1843.</i> |   |     |

Br. Laver made two missionary tours during the past year, one from the 7th of February to the 17th of March, and one in the month of September.

On the former tour, he says, I visited principally the northern and north-eastern vicinity of Dharwar, so crossing it as to bring the sound of the Gospel into every place of the region. The opportunities for preaching the word were abundant, and most of the hearers attentive and friendly. I was particularly glad to meet with many persons, who were already acquainted with what I was come to tell them, having heard the word on a visit either to Dharwar or others of our missionary stations, or having met some one of us on a missionary tour. The heaven of the Gospel is evidently working in the mass, the savour of life is mixing with the savour of death. Some of the incidents of this tour may be interesting to our readers, and therefore they find a place here.

In a Jaghirdár village, named Dodawada, I had taken up my abode in a Hanuman's temple. On a Saturday evening the idol-minister came to me and asked permission to perform palankeen service to the god during the night. I asked him: In what consists this palankeen service? *He*. In carrying a small image of Hanuman round the temple in a palankeen, a prostitute dancing before it, and others beating drums. *I*. What does the woman get for so doing? *He*. She has got from the Sarkar (the gratuitous enjoyment of several acres of land. *I*. What are you getting for performing the palankeen service? *He*. I get nothing at all for it. *I*. Then why do you not give it up? *He*. If I gave it up the

god would tear me. *I.* In what way does he tear you? *He.* He causes me belly-ache, and my brother's wife various sorts of pain. Well, said I, if you perform the palankeen service during the night I shall not get any rest; you had therefore better postpone it until after I am gone, and if Hanuman annoys you in any way during the night, let me know it to-morrow morning. *He.* Hanuman is afraid of you, and hence he will do me no harm, as long as you are here, but as soon as you are off, he will say, Why have you omitted doing me palankeen service the other day? and will punish me.

In the village of Animabhāvi I had an hour's conversation with two intelligent men, who assented to all I said about idolatry, and the way of salvation by Christ; at the close of the conversation one of them said, "All that you say is true, if you did but not commit the great sin of killing animals, all would be right." After I had adduced various arguments for proving that this was no sin, he replied, "Yes, it is true, it matters not what a man eats, if but his heart is right;" and in confirmation of this he related the following story: That there was once a brahmin who repaired day after day to a Siva temple, performing from motives of ostentation all manner of worship. In the same place there was a man of the low bēdar caste, who daily went out to kill animals for the purpose of sustenance, and who, when he had killed one, carried it to the same Siva temple, and presented it to the god with heartfelt elevation, not caring however to keep on his shoes and even to spit upon the ground. One day Siva and his wife Pārvati came to that spot in order to observe from a hiding place, the conduct of their worshippers. The brahmin and the bēdar came to perform their worship, each in his accustomed manner. Pārvati seeing Siva look with complacency on the bēdar, and with dissatisfaction on the brahmin, could not understand this, and therefore she asked Siva the reason of his conduct. Siva answered, "You will soon know the reason of this," and then, as soon as the brahmin had gone into the temple again, he caused it to shake, so that it seemed as if it would tumble together all at once; on observing this, the brahmin ran out of the temple as fast as he could in order to save his life. Soon after, the bēdar came in, when Siva caused the temple to shake in the same manner; but he, in his real piety, instead of running off to save himself, spread himself over the god, saying, "Never mind if I perish, if but the god is saved." Thus it was clear to Pārvati that Siva had done right in looking favourably on the bēdar, and thus it was also clear that Siva himself did not mind the killing of animals, if there was but true devotion in the heart.

One evening while seeking hearers in the small village of Kovenegola, I found in a street about 15 cooly women, employed in unpacking the bundles of cotton they had just brought from the fields. I asked them about the gods they worshipped, and told them they must worship the God of heaven. To this one of them replied, he is invisible, and therefore we worship stone images. He is invisible, yes, said I, but still he is every where near us, just as the air surrounds us on every side, though we cannot see it with our eyes, and therefore no images are necessary. To this she replied, This is true, but who has such a strong faith? If you pray to Him, O God, grant me a strong faith, he will grant it you, said I. This is certain, was



her reply. I was greatly pleased with the remarks of this poor cooly woman. They show, that she must have thought about religion beforehand, and that there are also even among the poorest Hindoo women, such as are not altogether unconcerned about eternal things.

In the town of Noulgoond I was surprised to see that two brahminical auditories admitted that Bramah, Vishnu, and Siva were no gods; though I believe more from not knowing how to answer my argument than from conviction. My argument was this: Every thing is distinguished from others and known by its properties. The same is true of God. Only by His attributes we know Him. He is uncreated, a Spirit, almighty, omniscient, sinless. These are the attributes of God. A being not possessed of these is not God. This met with their full consent. Upon this I went on to show that Bramah, Vishnu, and Siva were, according to what is written of them in their own Pooranas, not possessed of these attributes, that consequently they could be no gods, nor incarnations of God, and must therefore be abandoned; but that Jesus Christ, in His incarnation had manifested in His own person and conduct all these attributes, and that hence He was God, and worthy to be believed in.

The second tour was undertaken principally for the purpose of baptizing some adults and some children at Kaladgi, as also for marrying a few couples there. The adults, five in number, all connected with the regiment, had been prepared for baptism by a catechist. After a week, during which I daily met and instructed them, they received baptism. Some I should have liked to have had a little longer under my instruction and observation, but as I was convinced of their believing in Christ, and as they were very earnest in their desire for baptism, I did not feel myself inclined to leave the place without administering the sacred rite to them. On the road I had also many opportunities of ministering to the heathen.

From the 3d of December, 1842, to the 18th of January, 1843, Br. Essig made a missionary tour. He writes: I was accompanying Mr. Townsend, principal collector of Belgaum, who came to Dharwar on route to his districts, where I joined him on the 5th of December, 1842. We travelled from Dharwar first in a N.E. direction as far as Roan. On the way to Roan, we came to Noulgoond, a town situated at the foot of a pretty high hill, from which a ruined castle is looking down. We took our quarters in the empty palace of a former rajah. *December 6th.*—After morning prayers and breakfast, I went into the town and preached in front of a shop to a considerable number of attentive hearers of the true and living God, and Him whom He has sent to save men. We left this evening, and rode to Behlungee, a small village, where we stayed till the following evening. While Mr. Townsend busily applied himself to his duties, I went into the village and conversed at several places with the cultivators, who listened attentively to my message. *December 8th.*—This morning we went to Roan, where we made a stay of six days. The tents were pitched on a lovely spot, under large tamarind trees; I went during our stay here every day into the village; the inhabitants of which are for the most part cultivators, who wear the lingam. I saw here some pagodas of the Buddhistic style, they are in a ruinous state. In one of these I had one morning a large number of cultivators, to whom I read and expounded some of the Parables of Matthew xiii. Another morning I

met some people among whom were some brahmins of the Veidika division, whose employment is to read vedas and purans. I asked one of the Veidikas what (according to their books) the means of the remission of sins was? He answered: the adoration of God is one of the chief means. Meanwhile more people drew near, and I read part of the 53d Psalm, showing how in God's sight all men are sinners, and therefore in need of a Saviour. Then I turned to the 53d chapter of Isaiah, and explained to them how Jesus Christ had become our Saviour. The words of Isaiah pleased them very much, and one of my hearers repeated to the rest what was said. After this I read to them a few verses from the 10th of John, and left them with the exhortation to believe in Jesus Christ the good Shepherd, who gave His life also for them. I saw in Roan two Native schools, in one of which the boys, 30 in number, repeated to me the ten commandments, which the schoolmaster of his own accord had taught them from a tract which he received in Lokunda, where Br. Hiller, of Bettigherry, had established a school. *December 13th.*—This evening we left Roan, and travelled from here in N. E. N. direction, having to our right hand a very pretty range of hills. After sunset we arrived at Bellur and Talihal, between which two good sized villages the tents had been pitched; we stopped here only one day, during which I preached once at Talihal and twice at Bellur. The people of the latter village were more noble than those of the former. On the evening of the 14th December we rode to Badami. The road was exceedingly sandy, but our eyes were delighted by a rich vegetation, and by the range of hills to our right which grew bolder, the nearer we approached Badami. We passed an extensive grove, in which there is a large and partly ruined pagoda, called Panchanga. On the left side of a pavement which separates two tanks, we saw a small new Bassava temple, which, as people told us, was last year built by an engineer. *December 15th.*—This morning we ascended one of the two very rocky hills between which the town of Badami is situated. On each of them is an old castle, of which that on the northern and bolder hill which we ascended, and where the Arabs two years ago lay for a few days, is the strongest. After dinner I went to the town, and found near the gate some people assembled, whom I addressed till we left Badami for Kehroor N. W. from Badami. The road to Kehroor was exceedingly rough, and led us over immense masses of stone, and seldom was the eye delighted by green fields, but very pleasant was the spot where we found the tents pitched. *December 16th.*—After breakfast I went into the town of Kehroor, and in a grain shop, whither the people very friendly called me, I sat down. After I had spoken a little, a man from an opposite shop smilingly called out and said: We know already what you are going to tell us. All our gods are false and of stone; Jesus Christ is your God, and He only is to be adored. I rejoiced to find that the name of Jesus Christ was known here, but when I asked who He was, they could not tell me; I then explained to them largely what Jesus Christ meant. They listened meekly to my words. In the afternoon, many people having assembled near the tents to hear and see what was going on in Mr. Townsend's cutchery, I addressed a number of them, and gave them books and tracts upon their request. After five o'clock, we left this and went towards Kaladgi, where we arrived after another ride, on the following

morning (December 17th). We stayed here four days, one of which was a Sunday, on which I held divine service to the English residents here. I had a much more numerous auditory than I expected. On the evening of the 20th December, Mr. Townsend and myself proceeded on our journey. We travelled from Kaladgi about 14 miles, in N. E. direction as far as Beelghee, where we arrived the next morning, December 21st. In this small town I found the people, both brahmins and lingaits, very attentive to my message. Their behaviour led me to think that this was the first time they had heard the sound of the Gospel. I distributed here many tracts and books. When the day had grown cool we left Beelghee turning the face westward, and rode to Deegee, a very small village, which contains more ruins than inhabited houses. The following morning, December 22d, we rode to Galgully, where we got a sight of the Krishna river, on whose southern bank the tents were pitched under pleasant trees. We stopped here till the following morning. Twice I went into the village to preach. Both times I had pretty numerous audiences. From Galgully we turned to S. W. toward the Gutpurba river, which we crossed two miles north from Kaladgi, and of which we got sight again at Dowleshwar. We reached this town on Christmas-eve, and made a two days' stay. *December 25th.*—Mr. Townsend, his two Indo-Briton writers, and myself assembled at 11 o'clock for prayer. For our Christmas contemplation we chose the history of our Saviour's birth. After dinner I went into the town of Dowleshwar, to bring also to this people the good tidings of great joy. In the choultry I found some people assembled to whom I read and explained the history of Christ's birth. While I was reading the words of the angel, "Fear not, for behold I bring you good tidings of great joy," I saw a poor man smiling. A brahmin asked; Why was the Son of God born in so poor circumstances? He, replied I, had become poor that we through Him might become rich. *December 26th.*—This evening we left Dowleshwar, and travelled now fast towards Belgaum. The places where, on our way to Belgaum, we stayed all day, and where accordingly I could do something, were Gurubett, situated at the foot of a pretty hill, Vannore, where I found very attentive hearers, and Marhally, which is in the beautiful Belgaum valley. In Marhally, a good sized place, I had in a Native school a very numerous auditory, consisting of men and women, old and young. While I was speaking of the true and living God, my hearers assenting to my words, described Him as the giver and taker. One of the women present particularly confirmed this, by complaining to me of the loss of two children. Hence I took opportunity of relating to the people the history of Job, with whose piety and patience they were very much pleased. On the evening of the 29th December, we reached Belgaum, where Mr. Townsend's family very kindly received me into their house. I stayed at Belgaum over the New Year's day, during which time I had the benefit of becoming acquainted with several Christian friends, particularly with my brother missionary, Mr. Beynon, of the London Society. On the evening of the 2d January, 1843, I took leave from Mr. Townsend, who had given me a precious token of his Christian love, and continued my missionary tour. I travelled from Belgaum first eastward, visiting the villages Hulghee, Garmikop, Tigadee, Sanepgaon, Beilhangal. In each of

the four former villages I stayed a day, and had ample opportunities of sowing the good seed. At Beilhangal, which is a large place inhabited almost only by lingaits, I abode three days. In the mornings and evenings I went into the town and preached to large numbers, in the middle of the day I had visitors. One evening I went with a youth, who was much with me, to his house, which has a large verandah. Having found here many boys, I commenced to relate Bible histories. Meanwhile many adults drew near, so that I found it necessary to speak standing, and to raise my voice. They were profoundly attentive while I related the histories of Nebuchadnezzar's golden image and Elijah's destruction of Baal. When I had done with them, a man, who had heard me the day before, requested me to relate the parable of the prodigal son; joyfully I complied, and made from it an ample application to the hearers. A considerable number of books and tracts were distributed here. From Beilhangal I turned southward, and went to Vakundi, Tadvad and Bettigherry, a place different from that where we have a mission station. Every where I found the people kind and attentive; they also asked me to establish schools for their boys. At Bettigherry a man asked me whether it was more virtuous to believe seeing, or to believe without seeing? I of course replied, that the latter was more virtuous, to which he and all present consented. From Bettigherry I went westward and visited the large villages Garag and Tadvad, where I had all day long visitors, and the very populous town of Kittur, where I put up in the Roman Catholic Chapel. Kittur has two bazars, Monday bazar, and Thursday bazar; made here a two days' stay, Sunday and Monday, 16th and 17th January. On Monday evening when I went into the bazar to preach, I was very much surprised at the large crowds of people who had come to the market. After it had become dark there came a small number of Roman Catholics to the chapel to say prayers. I catechised them a little on their faith, but found them awfully ignorant; I then read and explained to them some verses of the 10th chapter of John. After this, they fell upon their knees, turned their faces to the images on the altar, and repeated in the Concanee language what they knew. From some words, which also occur in the Canarese, I perceived that the Lord's Prayer, the Ten Commandments, the Creed and the Te Deum, formed parts of their Liturgy. I admired the poor black man, who was the guide, for his memory. After they had done, I asked them the meaning of what they had prayed, which alas none were able to tell me because their language is not Concanie, but Canarese. Truly here the new cloth of Christianity is put upon the old garment of heathenism. *January 18th.*—Went this morning to Tekoor, where I found the people quick to hear. The following morning I proceeded to Dharwar. May the Lord bless the seed which I have been favoured to sow on this tour.

*Dharwar,                    }*  
*January, 1843.            }*

C. ESSIG.

*THE HUBLI STATION, established in 1839.*

Rev. G. Supper and Rev. J. Müller.

It was stated in our last Report, that four only of the seven individuals baptized in 1841 remained on the station. Now, however, our little congregation has melted down to one person. Jacob, after having agreed to send his elder boy to the Mangalore institution in September last, left us discontented in November, because we had thought it our duty to oppose his re-marriage, (his wife died two years ago) with a heathen woman, the widow of a Mussulman at Hubli. The poor man, for whom we took much trouble in seeking a suitable wife, though without success, seeing us thwart the counsel of his own heart, began to distrust our love to him. He behaved at times very disrespectfully and refused even to listen to our faithful exhortations, nor did he submit to the plain precept of the word of God, though clearly understood. We are thankful to the Lord that we have succeeded in placing one of his children beyond the influence of the father, who while in an unrepenting state could do no good to his child. The conduct of Isaac, on the other hand, has rejoiced our hearts. He loves the word of God, and strives to obey its commandments, and his heart is evidently influenced by the power of the Holy Spirit; yet regarding him also we rejoice with trembling, as he is exposed to many temptations, being unmarried, and without the prospect of soon finding a Christian wife. We intend, if it please God, to train him for the work of a Catechist, for which he seems to be fitted by his earnestness of spirit and wisdom of understanding. May the Lord accomplish in him the work of His grace, and make him a faithful witness of His truth.

In the month of February last year, a family from Malasamudra came over to reside with us, a man by the name of Ayappa, with his wife and two girls. At first they seemed to be desirous of being instructed in the word of God, after a little while however Ayappa's wife showed that her heart was not set on divine things, but on the vanities of the world. When we proposed to her that she should place her elder girl in the boarding school of Mrs. Lechner at Dharwar, she refused, but promised to send her younger daughter. On asking her to fulfil this promise, she said, she would consent if the girl were a boy. When we remonstrated against her behaviour in so important a matter, she replied: children do not need to be instructed with such care, and given up to such hardship, for God gives to every man as much understanding as he requires; what then is the use of your schools? In June last, she went away to pay a visit to her relations, who live at a distance. She has not yet returned. Her husband has given us satisfaction. He is diligent in hearing the word of God, and has, as far as our observation goes, forsaken the outward works of idolatry. He is slow of comprehension, but we trust that the Spirit of God will gradually teach him those things, which pass the understanding of the natural man. Another man has lately

joined us with his wife. Both are regularly instructed in the truths of the Gospel, but do not show much zeal. May the Lord have mercy on them. We must confess to our grief, that hitherto all those who have applied for admission into the mission premises, have had some sinister ends in view. They are hungry rather after the loaves and fishes than after the righteousness of the kingdom of God. The more necessary it is for us to exclude those, who are not willing to support themselves by their own labour.

**SCHOOLS.**—We have been enabled by the grace of God, not only to carry on the schools formerly established, but to open some others both for boys and girls. A girls' school has been a thing unheard of in this neighbourhood. Br. Supper commenced the first girls' school in New Hubli in April last, and a second one in Old Hubli in August last; each of them is frequented by a dozen children, who are making satisfactory progress. Br. Müller has succeeded also in establishing a girls' school in a neighbouring village, which is frequented by ten girls; some of the scholars have learned to read. May the Lord bless these small beginnings, and enable us to exert ourselves successfully for the elevation of the poor and degraded Hindu female, from the depth of her ignorance and wretchedness. Br. Supper has commenced a boys' school in an adjacent village, which at present has but a few scholars, but will soon be united with the village school, the master of which is desirous of entering our service. Another school was set on foot at New Hubli by Br. Müller, during the last monsoon, which is frequented by above 50 boys. The state of these schools is on the whole very encouraging. Reading, writing, arithmetic, the history of the Old and New Testaments, also the first principles of geography are taught, as stated last year. The word of God finds better ground in the hearts of the young than in those of the old people, whom idolatry has hardened. Our chief attention is directed to the young generation, but at the same time we continue preaching publicly in the bazars and the streets, or in the field, wherever people will collect to hear us. May the Lord be pleased to water the seed thus sown in the wilderness, surrounding us.

From the 30th September to the 18th January, Br. Müller was absent from the station, on a visit to his brother in Tinnevely. Br. Supper was on this account kept at home, so that no missionary tours, as usual, have been performed in the neighbouring country.

There is abundance of work. May the Lord preserve our lives, strengthen our spirits, sanctify our hearts, and bless our labours. May His grace make us more faithful, zealous, humble and devoted, that whether we see the fruit of our labour in this world or not, we may be found acceptable in the day of His coming.

*Hubli, 1843.*

G. SUPPER.  
J. MÜLLER.



*THE BETTIGHERRY STATION, established in 1841.*

Rev. C. Hiller and Rev. M. Hall.

The retrospect on the past year of our mission is calculated to fill our own hearts and those of our brethren and friends, with grief and sorrow. Eleven men, heads of families at Bettigherry, who had for a long time been regular attendants at the mission house, came forward on the 10th July, 1841, and delivered up their idols, professing a desire of entering the new way. The same men on the 12th July, 1842, laid down their strings, the badges of Hinduism and of caste, into our hands, and we rejoiced as those rejoice who have achieved a triumph over the enemy. But alas the very next month of August brought to light, to our grief and confusion, that, with the exception of one individual, all had been guilty of the most barefaced hypocrisy and the most shameful falsehood. This was a sore affliction, which humbled us to the dust. After the lapse of another month, however, the darkness which had surrounded us began to clear up. A poor man of Bettigherry, of the name of Bassappa, in an attempt to appease two parties fighting in the street before his house, was attacked by both, and dreadfully injured. He was carried into his house senseless and speechless, his head covered with blood and deep wounds, and his people despaired of his life. We heard of the accident on the second day, and though despairing at first of his recovery, we attended him for a whole month, providing for him and his starving family, when we had the joy of seeing him rise from what we and every body had considered his death-bed. The man on his recovery appeared really grateful, a rare thing among Hindus, and declared publicly, that he was determined henceforth to serve the true God, even the Lord Jesus, to whose grace he himself owed his deliverance from death, and his family their rescue from beggary. And certain it appears to be, that but for our timely assistance he would have perished. A sister-in-law of the poor man, the mother of three boys, resolved with him to become a disciple of Christ. In the beginning of December last, Chittappa, the only honest man among the eleven above-mentioned, Irappa, a relation of Chittappa, and Bassappa applied for baptism. After full and cautious examination, we agreed to admit into the church Chittappa and Bassappa, with his family, his widowed sister-in-law, and her children. They were baptized on the 29th January last. Their number was ten. Every thing went on well, and we rejoiced with great joy. In February, however, when they were turned out of their caste and had to suffer persecution for Christ's sake, they all, except Chittappa, now Nathanael, began to waver. We tried all we could in comforting and encouraging them, but in vain. They begged to be received back into their caste. Thus the last evil was worse than the first. Nathanael alone continues steadfast. His wife, children, relations and friends, have forsaken him. He has much to endure, and requires much strength, which the Lord may grant him, to remain firm and faithful to his pledge.

His health is weak, but he is patiently resigning himself to the will of the Lord. Having been so grievously deceived by others, we tremble for him. But hitherto he has given us every reason to trust his sincerity, and to praise the Lord for the grace vouchsafed to his soul, and we consider ourselves amply rewarded for all our troubles and anxieties by the gain of such a man. May the Lord manifest Himself to his soul more and more fully, and make him a light and salt among His people. The old rogues have in the mean time returned and shown themselves repentant—but on the occasion of the excitement produced among the people of Bettigherry, by the baptism above mentioned, they again behaved as badly as ever. For them we have no hope. Their belly is their God.

The people are now abundantly convinced, that by connecting one's self with the missionaries, no temporal advantage is likely to be gained. They see that those who are baptized must in truth give up their gods and their caste. A wholesome fear has befallen them, and they have begun to shun us. Herein we rejoice, as we shall for the future be more secure from the deceitful dealings of men, who deceive themselves by false and worldly expectations.

Little need be said concerning our schools. We carry out our original plans. No other book is read but Bible portions, biblical stories and other tracts. In August last, a storm, as might have been expected, blew over them. A similar effect was produced by the first baptism in January. The people, enraged against us, think that they have it in their power to annoy us by keeping their children from the mission schools. In this they are right; it grieves us, but they themselves are the losers. The girls' school, which at first was frequented by 30 children, had at last only four scholars, and was discontinued because we had no confidence in the schoolmaster. Another master has been found, but we think it prudent to wait a little while, till the minds of the people are calmer, before we re-open the schools. Two schools in Bettigherry, which last year contained 220 boys, are now frequented by 120 only. There are some other schools in connection with the mission, one in Locundi with 70, one in Gadak with 40, and one in Kanihallu with 25 scholars. The Bettigherry school will no doubt fill again after some time. More schools might be established in the surrounding country, but having no Christian schoolmasters at our disposal, and being unable effectually to superintend a larger number of schools, we do not like to burden ourselves with a useless expenditure.

May the Lord bare His arm in the eyes of the heathen, by whom we are surrounded, and may the day soon arrive, when many of those, who now take counsel together against the Lord and His anointed, see the salvation of our God.

*Bettigherry, }  
March, 1843. }*

C. HILLER.  
M. HALL.

*THE MALASAMUDRA STATION, established in 1841.*

The Rev. C. Essig and Mr. J. Stanger.

If a small and difficult beginning be the sign that a work is of God, then we may rest assured, that our Malasamudra colony will prosper. For we had during the past year to encounter many difficulties, nor has the number of settlers much increased. The applications for permission to reside on the settlement have been many indeed, but the views of most of the comers were so exceedingly wrong, that only three families could be admitted, and thus the number of settlers grew during the past year to nine families; of these, however, four have been dismissed again, partly for bad conduct, partly because they showed too clearly that they aimed at nothing else but to get an easy livelihood. One went away of his own accord, and sent a servant to cultivate the field we had pointed out to him; but that will not do. Five families accordingly are for the present residing on the settlement, four of whom are of the shepherd caste, and one is a washerman's family, from Bentur, connected with the Kálagnanis. This is till now the single Kálagnani that has availed himself of the asylum, which we have prepared principally for Kálagnanis. Before it was prepared a great number of them promised to come, but after all was made ready for them, they would not come. Those five families, that are with us, are not yet Christians, but under Christian instruction, which some of them seem to relish. Three Native Christians who were baptized by Br. Frey at Hubli, in 1841, are also with us, and their Christian conduct is satisfactory.

The labours of the station have been much interrupted during the past year, for Br. Frey, who in 1841 established the station, was on account of ill health obliged to be often, and for weeks together absent from it, so that Br. Stanger, who came out only fifteen months ago, had for a great part of the year to bear the burden of the colony alone. At last Br. Frey's illness grew to such a degree, that he was compelled to leave the place altogether and to go to Europe. To supply his place Br. Essig of Dharwar went to Malasamudra, where he arrived on the 1st of February. Immediately after my arrival here, one of our servants, a native of Mangalore, asked for baptism, for which I am now preparing him.

As the villages in our neighbourhood are very small, and inhabited only by cultivators, we could not as yet do much for schools. In the mission house, we have a school containing only six, but very nice boys, with whom I spend daily a few minutes. In a village, four miles west from this, we have established a school, which is frequented by from 20 to 30 boys. In the rainy season, when the boys cannot go into the field, we hope to succeed in establishing schools in the neighbourhood.

We wait now patiently for the blessing of the Lord upon our colony, and while we do so, we go into the villages round about, to invite the people to the marriage Supper of the Lamb.

*Malasamudra, }*  
*February, 1843. }*

C. ESSIG.  
F. G. STANGER.

THE CANNANORE STATION, established in 1840.

Rev. S. Hebich, Rev. J. Huber—Aaron, Anandem, Gnanamuttu, and  
 Timotheus, *Catechists*.

Behold! He comes with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him. Even so. Amen. Fear not, I am the First and the Last, I am He that lives, and was dead, and behold, I am alive for evermore. Amen. And have the keys of hell and death. In Jesus Christ the Lord, which is, and which was, and which is to come, the Almighty, we are, and stand, and labour. To Him, praise and glory, and thanksgiving be given by us and all His saints for ever and ever. Amen.

The Malayalim Barber, mentioned in the last Report, was baptized on the 3d of April, 1842, together with 20 souls, viz. eight men, five women, one girl, five boys, and two children. His name is Juda. After his baptism he was severely tried, but at last the Lord gained the victory in him, and since that time, he, with his companions, is growing in grace. His wife and two children have left him.

In the 5th Regiment N. I. which replaced the 36th, there were only two Tamul women, who desired to be admitted into the church, and who accordingly after needful preparation, have been received into church fellowship in the name of the Lord. During the past year, seven more persons who had come from different places were received in the same manner.

From May to July, 1842, a number of about 30 of all sorts of people have collected for daily instruction in the word of life, at the Mission Chapel. Part of them have lived in the mission compound, where they received their daily food. This may be the proper place for mentioning that Cannanore is a place where Tamul people are strangers, and therefore, as soon as they are out of service, they are destitute; again, when they are in service, they have no time to come to me for instruction. Therefore a servant of God, whose Master wills that all men shall be saved, being sent to all men, is, as soon as individuals offer themselves for instruction, called upon to give to those who are destitute the needful food, and in order to get a better knowledge of their characters, it is desirable to have them near himself, and to offer them a dwelling on the mission premises. Without such an arrangement in a place like this, and under the above circumstances, I am obliged to state, that the work of the Lord cannot be effectually performed. To the poor the Gospel is to be preached, and rich Christians would do well to help the poor in this behalf. Yea, it is thus not only with strangers, but even the Malayalim people, who are inhabitants of the place, want such a help in the beginning, until Christianity has taken root amongst them. They who wish to become Christians are not tolerated in their houses by their relations. They are obliged to leave all, and of course their first

step is to take refuge with the preacher of the Gospel; and can he refuse to receive them? How thankful was I, to receive from a friend Rupees 20 in this behalf. May the Lord remember him in the riches of His mercies! Amen. I wish, that our friends might better consider these necessities, and sympathize with us in this matter! The gain is all yours for ever.

Some of these 30 souls have tasted already that the Lord is gracious. Among these a Musulman woman has distinguished herself. However it has pleased the Lord to try us through some of our church members, who proved insincere, and being tempted went back again to their wallowing. My grief was great; and under such circumstances, I hesitated to add for the present more members to the congregation through baptism. This delay has caused a number of people, for different reasons, to go their own ways again. Some have been caught again by their relations and friends, some have set out on journeys. Others, however, have continued to visit the regular services. I myself was grieved to the heart—the work of the Lord is going through death. I have cried to the Lord, and my preaching has become more than ever bold. He has enabled me to throw all my cares upon Him.

During that time of trouble and sifting, our gracious God and Father in Christ Jesus lifted me up and comforted me greatly through a boy, whom I had received into the mission compound. He is the son of one of the household of my congregation. A boy, for his circumstances, well instructed, of about sixteen years of age, but idle and only intent on play. He was just going to join some of those who thought it better to leave the padre again, in order to get liberty for running after their former lusts. He had already made up his mind to run away; but behold, it happened that the Lord was pleased to make me one day preach about the craftiness of the devil. From that moment the boy had grace given him to see his way clearly. He stopped and was held as by the arm of the Lord. However I remained ignorant of it. Some time afterwards his pious mother, who thought it also better that her son should take service again, and was deceived by those who spoke evil of the padre's food, asked the boy: "Why do you stop here with the padre, you get to eat only twice a day, and so badly; you had better go into service again?" but the boy answered her full of the Spirit: "Oh! mother, man does not live by bread alone, but by every word that proceedeth out of the mouth of God." The mother was humbled to tears, worshipped in the spirit, and went silently home. Also of this I was ignorant; yet by and by, it pleased the Lord to make it known unto me. It is my custom, from time to time, to call upon some one in the congregation during Divine service to offer up prayers; thus one morning I called upon this boy, as I observed some change in him, and how great was my joy, and how warm my thanksgivings to the Lord, who works both to will and to do, when this boy edified us all through the Spirit! Such is the way of the Lord, and thus is He pleased in the riches of His mercies to comfort and lift up His servants amidst great trials. Praise be His holy name for evermore! Amen. May He continue to bless and keep this boy, for His own glory and praise. His name is John. He has given himself freely to the Lord for His holy work.

On the 30th October, 1842, there were baptized nine heathens;

viz. three men, three women, two boys, and one girl. Again on the 19th February, 1843, I baptized 15 souls, viz. six men, six women, two boys, and one girl. May the Lord prepare them all for His glorious kingdom! Amen.

In the course of the year, I find in the register of the congregation these records.

- 14 children baptized.
- 8 couples married.
- 1 woman and three children have died.
- 13 times the Holy Lord's Supper has been administered.
- 1 woman died in sin.
- 6 members were excluded.
- 10 members and two children left this station.

The regular divine services are as follows:

In the Native congregation four times a week, viz. on Sunday, Thursday and Saturday, from 11 to one o'clock; Wednesday, in the evening from seven to nine o'clock in the mission chapel; with the Portuguese, one weekly service on Thursday evening in a private house; with the English, three times a week, viz. Sunday, Tuesday, and Friday; in the evenings at from six to eight o'clock at the Mission Chapel; every first Monday in the month a missionary meeting is held in the evening, from half-past six o'clock, at the Mission Chapel.

Bazar preaching takes place from time to time, both in Tamil and Malayalim, and is always well attended.

The Malayalim school, in the mission compound, continues in the same state as last year.

A small piece of ground has kindly been granted by Government for a mission burial ground, adjoining the cantonment burial ground.

At Tàhy, the fisher village alluded to in the last report, I have at last succeeded in purchasing a house and compound, and catechist Aaron, with Timothy, who is my first fruit among those whom I have baptized at Cannanore, have been settled there in the name of the Lord, and the prayers of the saints are particularly requested to be offered up for this new work.

Our committee have sent a new fellow-labourer to this station, Rev. J. Huber, who is now preparing himself for the work, and studying the Malayalim language. May the Lord let His glorious countenance shine upon His servants, and hasten the coming of His glorious kingdom; and may we have part in the prayers of His people. Amen.

Cannanore,  
30th March, 1843. }

SAMUEL HEBICH.  
J. HUBER.



*THE TELLICHERRY STATION, established in 1839.*

Rev. H. Gundert, Mrs. Gundert, Rev. C. Irion, Rev. Ch. Müller,  
Rev. F. Müller, Miss Mook, and Catechist Vedamuttu.

Br. Fritz left our station on the 13th May, to establish himself at Calicut. Br. Irion succeeded him in the boarding school, and the superintendence of the Native schools as soon as he had mastered the first difficulties of the language. The two new brethren, arrived on the 30th November, are already occupied in visiting the schools and catechising the scholars, and find this exercise highly beneficial as a trial of their progress in the study of the Malayalam. Miss Mook is the first agent sent by a society recently formed at Basel, for the education of the female sex in India. Her arrival has been well-timed, as a weak state of health prevented Mrs. Gundert for several months from devoting herself to the girls' school, as much as she wished and used to do, and even obliged her in February and March to try a change of air, by which her health appears to have been materially benefited. Of the 16 Native communicants who formed our little church last year, only half the number remains. They have departed, the greater part to the new station at Calicut, others to join the church at Cannanore. There have been a number of candidates for baptism to whom regular instruction has been imparted. First a Brahmin youth from Madura, who gave up his caste, and stayed in the seminary during the whole rainy season, but escaped with the return of fine weather to his former roving and sinful life. Then several families of the Vettawar caste came, part of whom departed after a few months' trial, when they found that without labouring they would not be supported, whilst some are still under instruction, and living entirely by their own labour, justify the hope that they follow after us not merely for the loaves and fishes. Their progress in learning Divine truth, and more yet in acting and living it out in their households and among their neighbours is on the whole exceedingly slow. But there are exceptions; there are even amongst these low castes, some who easily seize and appreciate the truth as it is in Jesus without a corresponding change of life, whilst others who appear to forget what they have heard in the day, and are at least unable to repeat a correct statement of the history of the Lord, and the doctrine of salvation surprise the diffident teacher by marks and works of genuine love produced by faith. We have to pray that it be given unto us more to look to the intensity of the faith in these little ones, than to the extent of the objects grasped by it. The old fisherman, mentioned in our last report, has been baptized, and continues to give comforting proofs of the sincerity of his inward man. He complains much of his failing memory; but we trust he will soon see the realities which, though dimly discerned, he firmly believes and loves. Also one of those Vettuwar, Simon, has been received into the church. Another person baptized during the year is a young Nair who came to us under extraordinary circumstances.

He had been left heir to a great property, and grew up a child spoiled and neglected by the excessive fondness of his mother. After her death, tyrannized by greedy relations, with a mind and body unable to undergo sufferings, he had reason at last to fear for his life, and came one day in October to the mission house in a poor garb, wishing to be instructed in English, and baptized as soon as possible. He was permitted to stay till more would be known concerning his mystery. When his relations came to recall him, he had already intentionally broken his caste by eating with the seminary boys. As he was of age and unwilling even to speak to them, we permitted him to live with us, and when fully persuaded that it was for his life, not his riches that he had joined us, we endeavoured also to recover for him at least part of his property, fearing that he would never be able to gain his livelihood by working, and at last we succeeded in effecting an amicable arrangement. The many troubles to which we have been subjected by these secular affairs, undertaken most unwillingly, have greatly been blessed, we trust, as much as the object for which we came to this country, and the way in which we work to attain it, have become more extensively known to the Native community as well through bad as through good reports: and many visitors attracted by the most different motives have heard the word of Life. Of the young man himself, who, upon his earnest wish was baptized by the name of David on New-year's day, we can neither boast now, nor form any great hopes for the future; his natural and long indulged indolence seems often to influence him as strongly as before those months of danger, in which he had been roused to seek the help of God and of His servants, and to find out His way by the study of the Scriptures. An old Christian servant, of an English family in the place, completes the present number of 12 church members.

The work at Anjercandy has been steadily progressing, and appears to enjoy God's peculiar favour in the same proportion as it looks despicable in the eyes of this world, the congregation there consisting only of people of the lowest caste. Eleven adults (five men and six women) have been added to the church by baptism, all Puleyars with the exception of one Vettuwar. This man who enjoyed the reputation of being the best instructed among his equals, had for several years been persuaded of the truths of Christianity, and read the Scriptures attentively, but hesitated to be baptized on account of his caste. At last he fulfilled the vow of being baptized after recovery from severe illness, and when added to the congregation, bid fair to become a help to his former friends in overcoming their aversion against communion with Christians of lower caste. Covetousness and ambition have since laid snares for him, from which he is slowly recovering. One of the women, newly joined, is blind, but has long been a pattern to others, in attending the means of grace, and seeing the evils of the natural heart. Another one who strongly applied for and received baptism towards the end of her first pregnancy, as if foreboding her near departure from earth, has become the first-fruit of that church, and is fallen asleep in Jesus, being cut off shortly after her delivery. May her blessing rest on her husband and child. The number of communicants is 26.

The male boarding school contains at present twenty-five boys. It is still in a fluctuating state, as from time to time applications are

made for the admission of boarders, and generally acceded to, while others after a shorter or longer stay will run away or take their leave. Br. Irion commenced his work by giving them lessons in singing, to these, after some time, arithmetic and caligraphy were added. After the lapse of some months, he began a course of biblical history, and of late a universal history lesson was added. Br. Gundert continued to instruct them in geography. Hitherto, Br. Irion writes, I have learned more than I taught in my lessons. I find that it is no easy task to render some of the common subjects of instruction palatable and interesting to heathen children, who are unaccustomed to thought, and not very fond of fixing their attention on matters difficult of comprehension. Concerning the spiritual state of my pupils, I often experience to my sorrow, that many of them are still thoughtless boys, and corrupted by the contaminating influences of their former life among heathenish people. But several of them appear earnest and true, and having expressed their desire of being baptized, may, if it be the Lord's will, soon be received into the church. We are much in want of suitable accommodations for the institution. If we had more room the number of boarders might be increased, an object very desirable, as a good company of young men, carefully educated and trained by missionaries, may in future years, under the blessing of God, be an important source of strength and success to the operations of the mission.

The female boarding school has now 21 girls. The girl mentioned in our last report has since been married under, as then appeared, favourable prospects, but has by the teaching of a diabolical grandmother, and a train of unhappy circumstances, at one time been nearly lost to her husband and to God. We have reason to believe, that she has been freed from this long delusion, and lives now happily with her husband. Another girl, once rescued from starvation by a Christian friend, who found her on the hills, and never quite recovered these three years, died in September last; the first who died since the commencement of the school. She was of an unamiable temper and had always given much trouble, but as the time of her death drew near, said, she trusted in the mercy of Jesus, and seemed only concerned about the fate of her younger sister. The instruction in Malayalam and English reading and writing, and the working department, fell heavily on the mother of the institution. Br. Irion has taught them geography and arithmetic, their progress herein as well as in singing, has sometimes given more satisfaction than that of the boys. The additional labour of Miss Mook, it is to be hoped, will soon add to the stock of their learning and such kind of accomplishments as may be useful to the future wives of Natives. Though none of them can be called converted, there are some promising characters among them.

The English school has suffered so much from the growing aversion of the Roman Catholics, and the diminished prospects of employment in the courts, that some months after the departure of Br. Fritz, we felt obliged to break it up.

The four Native schools have been going on with more or less profit, according to the measure of supervision we were able to bestow on them. Since the accession of new brethren we are glad to observe a more regular attendance of the scholars, and new zeal in the masters.

There are,

|                           |       |          |    |
|---------------------------|-------|----------|----|
| 1. In the Fort School,    | - - - | Scholars | 40 |
| 2. Catirur, - - -         | - - - | do.      | 40 |
| 3. Dharmapatnam, - - -    | - - - | do.      | 30 |
| 4. Weavers Village, - - - | - - - | do.      | 25 |

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135

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H. GUNDERT,  
C. IRION,  
C. MÜLLER,  
F. MÜLLER.

Tellicherry, }  
31st March, 1843. }

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*THE CALICUT STATION, established in 1842.*

Rev. J. M. Fritz and Rev. F. H. Albrecht.

Our committee having agreed to our proposal of establishing a new station at Calicut, ordered me to proceed from Tellicherry, where I was just about to enter fully on my work, to the new station. Accordingly I left Tellicherry, which had become dear to my heart, in May, 1842, a few days before the setting in of the rainy season. I went thither conscious of my own weakness and inability, but trusting in the Lord and praying that He himself would take care of His work and of His servant, and be the Alpha and Omega in the new undertaking. On the first Sunday after my arrival, which was the day of Pentecost, I had the joy of preaching to a little company of Native Christians, concerning the great work done by God on that day, and of praying with them for the effusion of a rich measure of the Spirit, who reveals the Saviour of sinners to the hearts of men, upon ourselves, who are baptized in His name, and upon the heathen, who are sitting in darkness and in the shadow of death. These Native Christians are most of them strangers, from the Tamil country, the greater part of them are in the service of Government, others are servants of gentlemen residing at Calicut. Some have shown a disposition to receive the truth in sincerity, and given me proofs of their love of Christ; yet they have given me no small trouble by their adherence to caste prejudices and customs. May the Lord by the Spirit of grace deliver them from their bondage under the beggarly elements of the world, and grant to them strength to separate entirely from the vain traditions of their fathers, and to enter into the glorious liberty of the children of God. I am often reminded by their pride of caste of the saying of Christ: "It is impossible for a rich man to enter into the kingdom of God;" but take comfort and hope from the succeeding word, "that what is impossible with man is possible with God."

On Sundays I have performed Divine service both in English and Malayalin. During the week I spend a considerable part of my time in superintending our Native schools. Three of these I have established myself, a fourth has been put under my charge by E. B.

Thomas, Esq., one of the friends and supporters of our mission, then at Calicut. The Malayalam school at Calicut has 60 scholars. The Tamil school, which is conducted by a Christian master, has 25. The Kallay school is frequented by from 30 to 40 boys, and the school in Anacherry, by from 60 to 70. The regular attendance is on an average 120 to 140. The Malayalam schools are supported by H. V. Conolly, Esq. A few Native books have been admitted into the schools, but the use of Christian school books is the general rule. The Anacherry school is the most promising. As soon as Br. Albrecht, who joined me in December last, will be enabled to assist me, we intend to establish some more schools, and to preach more frequently than has been done hitherto in the neighbouring villages. The difficulties of every new missionary undertaking are great. Ours being the first Protestant mission established at Calicut, many foolish prejudices have to be removed before we can obtain free access to the hearts and minds of the people. They very often look upon us as Government servants, and consequently mistrust our motives in addressing them upon the truths of the Gospel, and in spending our time and strength among them. I shall mention one instance in confirmation of the above statement: a short time after my arrival here, the inhabitants of a village, two miles distant from this, petitioned me to establish a school among them. I sent first the catechist to the village to make inquiry. Then I went myself to speak with the people. They agreed to use our school books, to send the schoolmaster to stay with me for a month, in order to learn the rules and method of our schools, and to erect a temporary building for the schools. These points being settled, I addressed to them a few words concerning the salvation of their souls. They listened quietly, and I returned home full of hope, that a door may be opened in that village for the introduction not only of a little knowledge but of the Gospel also. The people finished the school-house in a few days, but a rumour having sprung up through the ignorance or malice of some people, that I would after some time carry the boys to Affghanistan or China, the villagers were filled with such fear and distrust, that to the present time not one of them has ventured to send his children to the school.

The departure of Michael, the catechist, who has gone to Tinnevely on account of the long sickness of his wife, has been a serious loss to our mission. We are now without any Native assistant, and some years will have to pass before we can receive help from the institution at Tellicherry.

Br. Albrecht is engaged in studying the language, and begins to visit the schools now and then.

The sympathy and interest with which our English friends here watch the progress of our work, and the kind and liberal assistance which we receive from them, are very encouraging. The Lord be thanked for all His goodness towards us. He will bless those who love and help His servants.

O! that the light of the Gospel may soon burn and shine in this country, and deliver many souls from the misery and darkness of a life without God in this world.

Calicut, }  
March, 1843. }

J. M. FRITZ.  
F. H. ALBRECHT.

## CENSUS OF THE MISSION.

|  |    |
|--|----|
| European Agency, including three invalid brethren now in Europe, | 29 |
| Native Agency, Catechists and Schoolmasters, - - -               | 13 |

## MANGALORE MISSION.

|  |           |
|--|-----------|
| Tulu Congregation, - - - - -                               | 74        |
| Persons under instruction, - - - - -                       | 24        |
| Seminary, - - - - -  | 42        |
| Female Boarding School, - - - - -                          | 10        |
| Kadike Congregation, - - - - -                             | 29        |
| Native Schools at Mangalore, Kadike, Padabiddri and Udapi, | 121       |
|  | <hr/> 300 |

## DHARWAR MISSION.

|                                   |           |
|-----------------------------------|-----------|
| Congregation, - - - - -           | 16        |
| Female Boarding School, - - - - - | 13        |
| English School, - - - - -         | 50        |
| Girls' School, - - - - -          | 18        |
| Boys' School, - - - - -           | 222       |
|                                   | <hr/> 319 |

## HUBLI MISSION.

|                             |           |
|-----------------------------|-----------|
| Native Christian, - - - - - | 1         |
| Schools { Girls, - - - - -  | 84        |
| { Boys, - - - - -           | 256       |
|                             | <hr/> 234 |
|                             | <hr/> 235 |

## BETTICHERRY MISSION.

|                             |           |
|-----------------------------|-----------|
| Catechist, - - - - -        | 1         |
| Native Christian, - - - - - | 1         |
| Schools, - - - - -          | 256       |
|                             | <hr/> 258 |

## MALASAMUDRA MISSION.

|                              |          |
|------------------------------|----------|
| Native Christians, - - - - - | 3        |
| School, - - - - -            | 26       |
|                              | <hr/> 29 |

## CANNANORE MISSION.

|                         |           |
|-------------------------|-----------|
| Congregation, - - - - - | 154       |
| School, - - - - -       | 80        |
|                         | <hr/> 234 |

## TELLICHERRY MISSION.

|  |           |
|--|-----------|
| Congregations at Tellicherry and Anjercandy, - - - | 33        |
| Seminary, - - - - -                                | 22        |
| Female Boarding School, - - - - -                  | 21        |
| Schools, - - - - -                                 | 165       |
|  | <hr/> 246 |

## CALICUT MISSION.

|                         |           |
|-------------------------|-----------|
| Congregation, - - - - - | 15        |
| Schools, - - - - -      | 120       |
|                         | <hr/> 135 |

|  |            |
|--|------------|
| Total number of Souls under the direct influence of the Mission, | <hr/> 1797 |
|--|------------|



## LIST OF CONTRIBUTIONS,

*From the 1st November, 1841, to the 1st November, 1842.*

| DHARWAR.                        |   | Rs. q. r. | Rs. q. r.                       |         |
|---------------------------------|---|-----------|---------------------------------|---------|
| Captain Woodfall, - -           | - | 300 0 0   | Captain R. McKenzie, -          | 50 0 0  |
| Lieut. G. S. Anderson, -        | - | 25 0 0    | Lieut. A. Cooper, -             | 5 0 0   |
| Captain A. G. Young, -          | - | 50 0 4    | Findlay Anderson, Esq.          | 335 0 0 |
| A. N. Shaw, Esq., -             | - | 120 0 0   | Doctor Ladd, -                  | 20 0 0  |
| Captain Congdon, (balance) -    | - | 9 1 0     | W. Lavie, Esq., -               | 100 0 0 |
| Major W. Bremner, -             | - | 60 0 0    | W. Stokes, Esq., -              | 200 0 0 |
| E. H. Townsend, Esq., -         | - | 150 0 0   | W. Lavie, Esq., -               | 300 0 0 |
| Lieut. Townsend Rivers, -       | - | 60 0 0    | Colonel Williamson, -           | 40 0 0  |
| W. A. Goldfinch, Esq., -        | - | 50 0 0    | W. Lavie, Esq., -               | 167 0 0 |
| J. S. D'Vitre, Esq., -          | - | 50 0 0    | W. Elton, Esq., -               | 50 0 0  |
| Mrs. Nisbet, at Bath, for       |   |           | Findlay Anderson, Esq., -       | 167 0 0 |
| Girls' School, -                | - | 94 0 0    | Charles Reade, Esq., -          | 50 0 0  |
| Lieut. Meyers, -                | - | 24 0 0    | H. M. Blair, Esq., -            | 167 0 0 |
| Mr. Courpalais, -               | - | 72 0 0    | J. Walker, Esq. by F. Ander-    |         |
| Narayana, a Native, -           | - | 2 0 0     | son, Esq., -                    | 200 0 0 |
| BETTIGHERRY.                    |   |           | Captain R. McKenzie, for        |         |
| Mr. Hadow, - -                  | - | 25 0 0    | 1843, -                         | 50 0 0  |
| TELLICHERRY.                    |   |           | Captain Elton, for the Can-     |         |
| G. F. Harris, Esq., -           | - | 100 0 0   | nanore Congregation, -          | 20 0 0  |
| G. Bird, Esq., - -              | - | 200 0 0   | Doctor Roe, -                   | 20 0 0  |
| P. Francis, Esq., - -           | - | 60 0 0    | Subscriptions to the English    |         |
| J. Conway, Esq., - -            | - | 100 0 0   | School, - -                     | 0 0 0   |
| J. M. L. for the Girls' School, |   | 3 0 0     | VIZAGAPATAM.                    |         |
| Mrs. Blair, do., -              | - | 20 0 0    | By the Rev. F. G. Lugard.       |         |
| Major A. Lawe, - -              | - | 400 0 0   | Major Fullerton, 17th Regt.     | 50 0 0  |
| BOMBAY.                         |   |           | F. W. Thompson, Esq., -         | 25 0 0  |
| Captain E. Stanton, -           | - | 50 0 0    | T. Conway, Esq., -              | 100 0 0 |
| From Friends, - -               | - | 240 0 0   | E. Story, Esq., -               | 30 0 0  |
| For a Press, - -                | - | 288 3 0   | Rev. F. G. Lugard, for 1840-41, | 100 0 0 |
| MANGALORE.                      |   |           | BANGALORE.                      |         |
| A Lady in England, by F.        |   |           | By Major A. Clarke.             |         |
| Maltby, Esq., - -               | - | 10 0 0    | Major J. Briggs, -              | 60 0 0  |
| Ch. J. Shubrick, Esq., -        | - | 100 0 0   | Major R. Budd, -                | 50 0 0  |
| Th. Lushington, Esq., -         | - | 150 0 0   | Captain R. S. Dobbs, -          | 50 0 0  |
| Lieut. A. Cooper, - -           | - | 20 0 0    | Captain G. Rowlandson, -        | 10 0 0  |
| Doctor Grigg, - -               | - | 40 0 0    | Captain W. Beaumont, -          | 15 0 0  |
| H. M. Blair, Esq., - -          | - | 400 0 0   | Lieut. Tapp, - -                | 7 0 0   |
| W. Lavie, Esq., - -             | - | 300 0 0   | Major A. Clarke, -              | 153 0 0 |
| H. M. Blair, Esq., - -          | - | 300 0 0   | HYDERABAD.                      |         |
| Major Fryer, by H. M. Blair,    |   |           | By Colonel James Bell.          |         |
| Esq., - -                       | - | 100 0 0   | Major General Fraser, -         | 100 0 0 |
|                                 |   |           | Mrs. White, - -                 | 10 0 0  |
|                                 |   |           | E. H., - -                      | 5 0 0   |

|                            | Rs. q. r. | CANNANORE.                       | Rs. q. r. |
|----------------------------|-----------|----------------------------------|-----------|
| Mr. H. Dighton, - -        | 100 0 0   | Monthly Missionary Meetings, - - | 110 0 0   |
| Mr. Henry Harper, - -      | 20 0 0    | Mr. M. Kirkby, - -               | 27 0 0    |
| Jameson, Esq., - -         | 20 0 0    | H. V. Conolly, Esq., - -         | 100 0 0   |
| Lieut. W. L. Walker, -     | 20 0 0    | E. B. Thomas, Esq., - -          | 50 0 0    |
| Lieut. Colonel Tomkyns, -  | 50 0 0    | Captain J. P. Woodward, -        | 50 0 0    |
| A. G., - -                 | 30 0 0    | Captain W. B. McAlpin, -         | 75 0 0    |
| Captain Harper, - -        | 20 0 0    | Lieut. C. F. Irby, - -           | 100 0 0   |
| Rev. G. H. Evans, - -      | 20 0 0    | Mrs. W. Bell, by Captain         |           |
|                            |           | McAlpin, - -                     | 53 0 0    |
| Total Hyderabad Rs.        | 395 0 0   | Lieut. P. Francis, Engineers, -  | 20 0 0    |
|                            |           | Captain E. F. Cox, - -           | 20 0 0    |
| or Company's Rs.           | 338 0 0   | Lieut. H. P. Hill, - -           | 15 0 0    |
|                            |           | Sergeant Ringrow, - -            | 20 0 0    |
| Sergeant S. Clapman, -     | 2         | Ensign F. Lawford, - -           | 25 0 0    |
| J. F. Bengur, S. A. S.     | 2         |                                  |           |
| Captain Onslow, - -        | 50        |                                  |           |
| Captain Lysaght, - -       | 10        |                                  |           |
| Lieut. Colonel Bell, -     | 100       |                                  |           |
| Mr. E. H. Eyre, - -        | 30        |                                  |           |
| D. McFarlane, Esq., -      | 30        |                                  |           |
|                            | 224 0 0   |                                  |           |
| Lieut. Colonel J. Bell, by |           |                                  |           |
| Lieut. A. Cowper, -        | 174 0 0   |                                  |           |

DONATIONS GIVEN IN SINCE NOVEMBER, 1842.

| AT BOMBAY.                   |   | Rs. A.P. | G. A. Harris, Esq.                  | - | - | 150 0 0 |
|------------------------------|---|----------|-------------------------------------|---|---|---------|
| Dr. Gibson, through the Rev. |   |          | P. Francis, Esq.                    | - | - | 50 0 0  |
| H. Frey, -                   | - | 30 0 0   | AT CALCUT.                          |   |   |         |
| AT CANNANORE.                |   |          | Lieut. F. C. Irby,                  | - | - | 100 0 0 |
| Captain W. B. McAlpin, -     | - | 50 0 0   | H. V. Conolly, Esq. (for Ma-        |   |   |         |
| C. W. West, Esq. -           | - | 5 0 0    | lajalim Schools)                    | - | - | 100 0 0 |
| Captain J. P. Woodward, -    | - | 75 0 0   | AT DHARWAR.                         |   |   |         |
| Major Briggs by Major A.     |   |          | Captain P. Oliphant,                | - | - | 60 0 0  |
| Clarke, -                    | - | 100 0 0  |                                     |   |   |         |
| Captain E. F. Cox, -         | - | 30 0 0   |                                     |   |   |         |
| AT TELlichERRY.              |   |          | The donations which have been re-   |   |   |         |
| Major A. Lawe, -             | - | 100 0 0  | ceived at Mangalore, will appear in |   |   |         |
| J. H. Crozier, Esq. -        | - | 100 0 0  | the account of the current year.    |   |   |         |

## CONCLUSION.

In conclusion we have to fulfil the pleasing duty of acknowledging with sincere gratitude, the liberal contributions received during the past year from the friends of our mission in India. These donations have again amounted to little less than nine thousand rupees. May the blessing of the Lord, whom we serve, descend and abide on those who have thus shown their love of Him and of His kingdom.

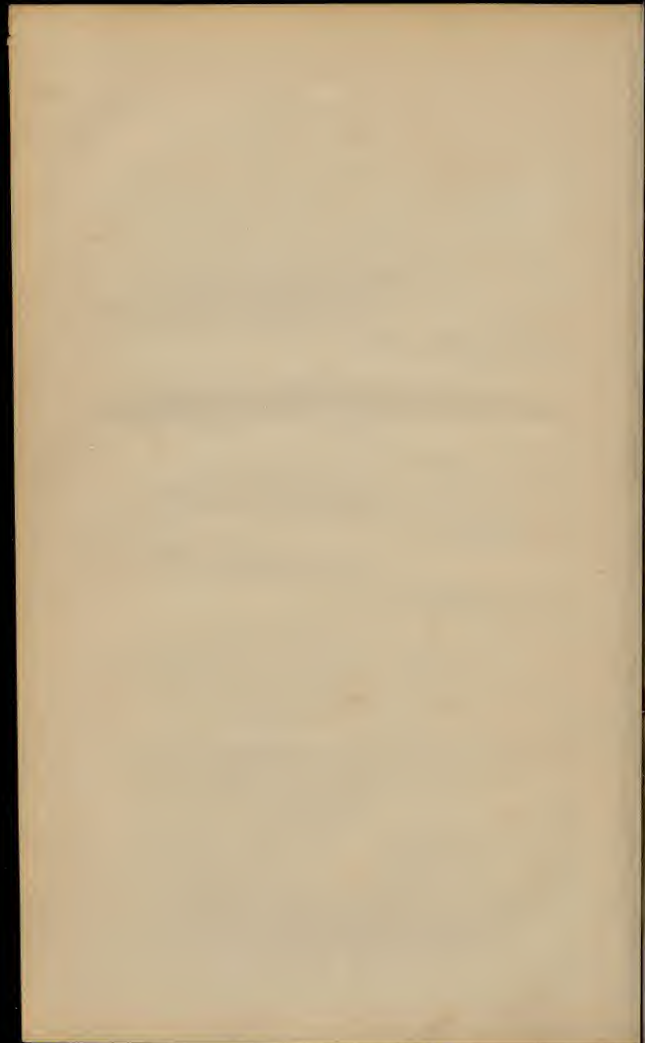
The expenditure of the Basel Evangelical Mission has exceeded its income by nearly one-third, and it cannot be expected that its wants will decrease, while, under the blessing of God its work is steadily increasing. It is to be hoped that the Christians of our own country will emulate the liberality of our English friends. But as the Lord is extending the British dominions on every side, it is certainly meet and right, that the Christians of Great Britain should be forward in using the means entrusted to their hands by the Lord of Lords, for the advancement of His kingdom of righteousness and peace, among those nations which His sovereign will has subjected to their rule.

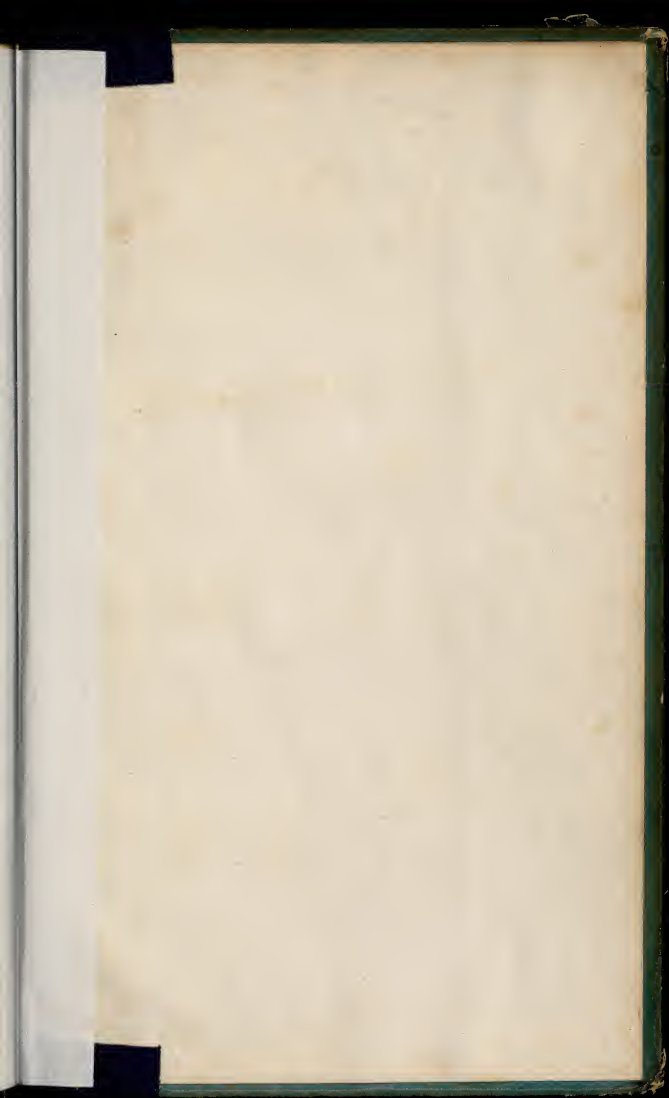
May the kingdom of the Lord come, and may His will be done in all the earth. To Him be glory and dominion for ever and ever.

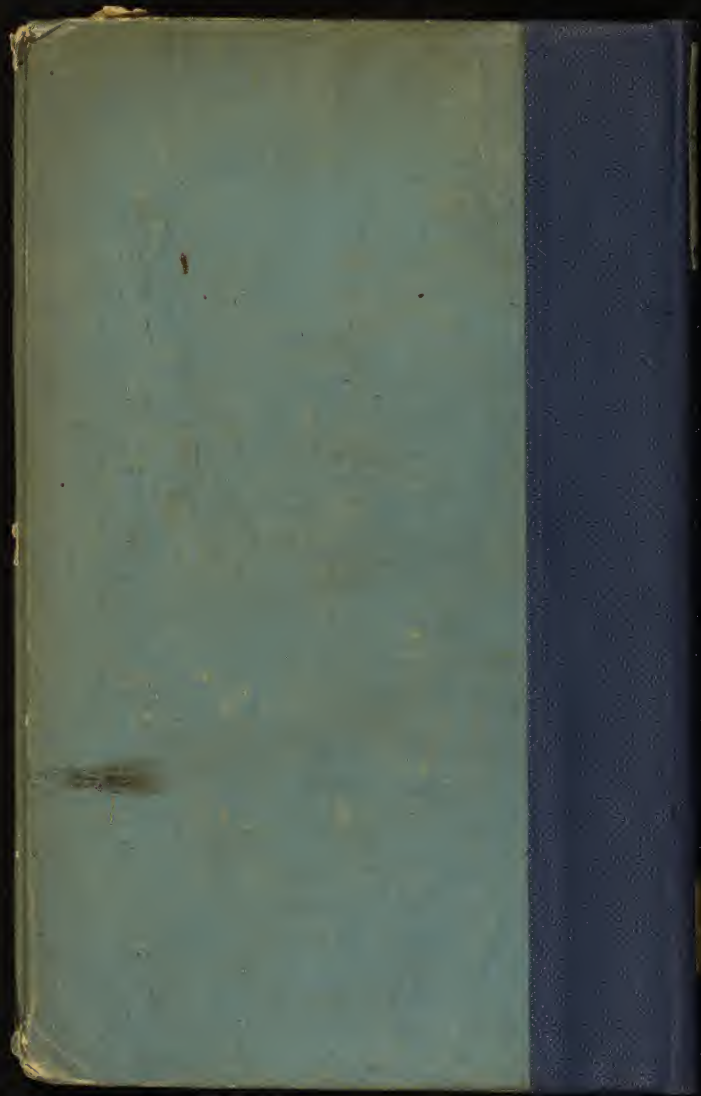
S. HEBICH,  
J. C. LEHNER,  
C. L. GREINER,  
H. MOEGLING,  
J. LAYER,  
H. GUNDEBT,  
C. HILLER,

C. ESSIG,  
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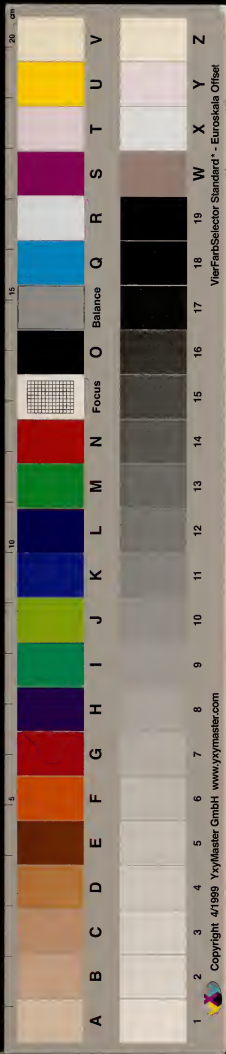
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A. BUHRER,  
J. HUBER,  
CH. MULLER,  
F. MULLER,  
F. H. ALBRECHT.











THE

# REPORT

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IN THE

OF CANARA, AND MALABAR

PROVINCES.

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1843.